

# THE EAST AND WEST REVIEW



AN ANGLICAN OVERSEAS QUARTERLY

JANUARY 1961

EDITORIAL

THE PROVINCE OF WEST AFRICA

ARCTIC PICTURE

CHURCH AND GROUP LIFE LABORATORY

Vol. XXVII No. 1

ONE SHILLING



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*AN ANGLICAN OVERSEAS QUARTERLY*

Volume XXVII      JANUARY 1961      Number 1

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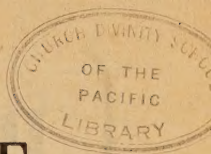
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### EDITOR

The Rev. Canon Fenton Morley  
24, Acland Crescent, Denmark Hill, S.E.5

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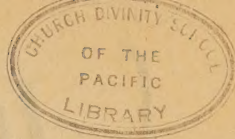
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## EDITORIAL

“PROVINCIAL organization gives practical expression to the Church’s fundamental principle of fellowship; it offers opportunities for mutual consultation on any question which cannot be satisfactorily dealt with by a single Bishop or diocese; it facilitates common action with regard to other Provinces or to Governments and the formation of new dioceses, the fixing of common standards, the promotion of union with other Christian communions”. So wrote Canon J. McLeod Campbell in *Christian History in the Making* in 1946. Since that date the formation of Provinces in the Anglican Communion has continued steadily especially in West Africa, Central Africa and East Africa. But “Provincialisation” is no easy matter particularly in a region with vast distances between the centres of diocesan life and where resources in manpower and money may be barely adequate for the development of provincial life and organisation. The Archbishop of West Africa discusses some of these difficulties in an article in this number of the Review. His Grace surveys the first ten years of the life of his Province and indicates the extent to which the benefits of the union of dioceses suggested by Canon Campbell have already been achieved. Of particular interest is the relation between the desire to achieve greater ecumenical unity and the wish to remain fully within the fellowship of the Anglican Communion. This is a factor operating in other areas outside West Africa and one which will probably demand considerable attention at the Lambeth Conference.

The recent visit of the Bishop of the Arctic to Britain reminded people of the existence of a part of the Anglican Communion which tends to be somewhat overlooked in this country. But Dr. Marsh’s description of the situation in his vast diocese also throws into sharp relief some of the problems arising from the sudden exposure of a people of a simple culture to an economic revolution. Underlying it are some of the awkward questions that have to be asked as to the meaning of ‘Welfare’ and purpose of ‘Education’ in the Welfare State.

What is the function of the Church in the local situation? This question is being studied today from many different angles such as, for example, that of the Parish and People Movement, the Parish Evangelism campaign or the “House Church” approach. The Christian Education Department of the Protestant Episcopal Church in the U.S.A. has done extensive work in this field and is sharing its experience with Churches in other countries. In 1957 Dr. David Hunter and a team from the U.S.A. led a Church and Group Life Laboratory in this country. Since then there have been similar developments in other parts of the Anglican

Communion including Japan. In this issue of the Review the Bishop of Auckland reports on a Laboratory which took place some months ago in New Zealand, in which delegates examined "some of the factors and forces which affect our involvement in the corporate life of the Church".

. . . . .

The Faith Press has recently published the Reverend Ronald Jasper's *Life of Bishop Headlam (Arthur Cayley Headlam, Life and Letters of a Bishop)*, Faith Press. 35/-) Those who are interested in missionary and ecumenical developments will be particularly attracted to the lucid and well-documented account of the late Bishop of Gloucester's extensive participation in these from the Faith and Order Conference at Lausanne in 1927 and the Lambeth Conference of 1930 to the activities of the Council on Foreign Relations, the Chairmanship of which Bishop Headlam resigned in 1945.

On April 23rd 1960, Toyohiko Kagawa died after a lifetime of amazing witness and service which had made him one of the outstanding Christians of this century. Now the Epworth Press has published the Reverend Cyril J. Davey's *Kagawa of Japan* (at 12/6), and made available an account of Kagawa's life which while it does not attempt to be exhaustive, is interesting and eminently readable. The book includes translations of a number of Kagawa's poems.

The burning questions of Central African Federations particularly as they affect Nyasaland have given prominence to the missionary work of the Church of Scotland in that region. The long history of the missionary activities of the Churches now united in the Church of Scotland has now been presented in Dr. Elizabeth's *Vision and Achievement 1796 to 1956* (published by Thomas Nelson and Sons Ltd. at 25/-). The author has had to weave together accounts of work in Africa, Asia, the Pacific and the West Indies. The result is a book which will be a valuable work of reference. The only difficulty is that, for obvious reasons, the story could not be brought up to date with anything like an adequate treatment of the crucial events of the last few years. And this is an age in which revolutionary changes take place so rapidly that they foster the delusion that history is irrelevant.

Readers of Professor G. R. Cragg's work *The Church and the Age of Reason. 1648-1789* will be reminded of the way in which history repeats itself. This volume, one of the series in the Pelican History of the Church, published at 5/-, surveys a period of history extending from the religious and civil strife of the early 17th century to the French Revolution and the tensions of revivalism and rationalism, and it is interesting to see how many problems of this period are still with us in different guises.

Another historical survey is Dr. Lowther Clark's book on *A Hundred Years of Hymns Ancient and Modern* (William Clowes & Sons Ltd. 2/6). This is a brief but comprehensive account of the behind-the-scenes story of the Church's best-known hymnal. One could wish, however, that there had been some discussion of the problem of relating hymns to the total life of the Church in its changing pattern, particularly with reference to missionary hymns, which are usually the most 'dated' part of hymnals.



# THE PROVINCE OF WEST AFRICA

By THE ARCHBISHOP OF WEST AFRICA  
The Most Reverend J. L. C. Horstead

**A**PRIL 17th, 1961, will be the tenth anniversary of the inauguration of the Province of West Africa, for it was in April, 1951, that the Archbishop of Canterbury came to Freetown, Sierra Leone, for that purpose. As far as we know this was the first time in the history of the Anglican Communion that the Archbishop of Canterbury had, in person, handed over his metropolitan rights. The service in St. George's Cathedral in Freetown was, indeed, historic, and the Archbishop in coming to Freetown as he did initiated a new era in the life of the overseas dioceses. So rapidly has the whole scene in Africa and elsewhere changed, and so quickly have we come to take for granted the extensive journeys that Archbishop and Mrs. Fisher now make, that it is hard to realise that it was only ten years ago that some of us were taken completely by surprise at the very suggestion.

It was one day in the autumn of 1950 that three of us, bishops of dioceses in West Africa, went to Lambeth Palace. We went to discuss with the Archbishop the replies that had been sent to the letter addressed in 1944 by Archbishop Temple to the Bishops in West Africa asking them their views on the proposed formation of the Province. Archbishop Fisher brought us to a point of decision "Were we ready to go forward *now*?" There was no difference of opinion among us on the general issue, we were divided as to the timing, some of us wishing to work out more thoroughly the administrative details before going ahead. But when it was seen that further delay might be detrimental, the Archbishop promised to do all he could to rally to our aid the assistance we should need if the start in our new order was to be taken with confidence. We agree then to recommend to our Dioceses an inauguration in 1951, but we were not prepared for the Archbishop's next question, "When shall I come and where shall the inauguration take place?" I don't think it had occurred to any of us that the Archbishop of Canterbury would himself come to tropical Africa and, in person, start us off. This was mission service of a new order and we were as deeply moved as we were surprised.

There was vision and there was courage in the Archbishop's decision; we are deeply grateful to him and happy that the initial journey to West Africa has given encouragement for other such journeys since. We are also very glad indeed that last month the Archbishop and Mrs. Fisher were able to visit Nigeria and make contact, at least briefly, with several of the dioceses and then, during the Independence Celebrations in Lagos, to meet the Bishops of the Province and members of the Standing

Committee who had been together in session. We believe this visit gave the Archbishop some chance of knowing a little of the life of the Church of the Province that he inaugurated. It gave us the chance to thank him for his encouragement and blessing.

To return to our interview. A glance at the Archbishop's diary soon determined the date, a fortnight after Easter; the decision as to place was almost as easy, in theory! Everything began in Freetown, so it was suggested the inauguration should be there—and the Archbishop turned to me as Bishop of Sierra Leone and said "That'll be all right, Sierra Leone, won't it?" All I could do was respectfully to say "Yes!" and think quickly how I should break to my wife and to my Diocese the news of the programme to which I had committed us!

A whole chapter could be written on the inauguration itself for there were many moments, grave and gay, before we were through with it. We had no precedent to work on and to settle the details involved accurate timing for the Archbishop was, at the time of drafting, involved in a protracted tour of Australia and New Zealand and could only turn his mind to our affairs provided we got our MSS. to him for reading during the short sea voyage between the two Dominions!

The dioceses to form the new Province were, in 1950, five in number: the smallest and youngest—with the longest title—Gambia and the Rio Pongas—and the oldest, Sierra Leone. Accra, which territorially covers what was then the Gold Coast and is now Ghana, and in Nigeria the two large dioceses, Lagos and Niger, the two that have now been broken up into seven! Most of the dioceses had grown out of the missionary work of the C.M.S., but Accra, and to some extent Gambia and the Rio Pongas, from the S.P.G., and all came wholeheartedly into the Province. There had been a time when the Diocese of Accra hesitated and that caused a healthy searching of heart. It has resulted in a fellowship within the Province which we have found stimulating, we cannot be described as "monochrome" and we believe we are more truly Anglican because of it. There remains, however, one diocese in West Africa which is not, as yet, within the Province. It is the Diocese of Liberia, the Missionary Diocese of the Episcopal Church of America. The Bishop of Liberia was present at the inauguration, he and we have kept in touch with each other ever since but we have not yet found the way of integration. I am sure that it will ultimately come and the Province will be the richer in its experience and fellowship when it does and we dare to believe that the diocese will also benefit.

It will be obvious from what has already been written that the Church membership of the Province is very unevenly distributed through the dioceses. The country of Nigeria in which we have seven dioceses is so large and, in comparison with other territories in Africa, well populated, that it can be said that one in every four Africans in the whole Continent of Africa is a Nigerian. A strong Church in Nigeria might exert a powerful influence throughout the Continent; in some respects, but not in all by any means, the strength of the Province lies in Nigeria. But Nigeria, like some other parts of the Province, owed a good deal in early days to the witness of clergy and laity from Sierra Leone and it is quite common to hear of well-known Sierra Leonean Church families associated with



parishes in places as far apart as Bonny, Minna, Kumasi and Bathurst. The Church in Sierra Leone is, however, predominantly a Creole Church, though we have, happily, received in ordination in recent years men from the tribes of the Provinces. But the Creoles have, in general, looked coastwards rather than landwards, which means that some drastic rethinking is necessary as the country approaches independence. An incident during my visitation to the Diocese of Accra will indicate some aspects of positions there. At one place I visited I was given a most intriguing and wholehearted welcome which began with ceremonial dances at the head of the street procession by officials of the civic authority; in the Church I received the welcome of our members and, associating himself with them, was the Elder of the Presbyterian Church who, very graciously handed me a volume telling the story of his Church and an envelope containing two guineas, and remarked that he was very pleased to join with the members of the English Church Mission when they welcomed their Archbishop in the Jubilee year of the diocese as two years ago the Presbyterian Church in Ghana kept its centenary! All the same it would be wholly wrong to judge the influence of the Church of the Diocese in Ghana by its age or its numerical strength. It was, in fact, the Anglican Mission which began in Cape Coast earlier than anyone anywhere but unfortunately there was a long break after the first casualties. The Diocese of Gambia and the Rio Pongas is virtually one parish in Bathurst, with some daughter churches and an isolated piece of missionary activity well in the interior and, in what is now Guinea, a congregation in Conakry and "remnant" Church communities elsewhere. And this within a vast area that is 99 per cent Muslim. The little band of bishop, clergy and laity in this diocese need courage and perseverance beyond ordinary measure and the regrettable aspect of the provincial life is that the diocese is so at the end of the line that fellowship is least possible where it is most needed.

#### CONSTITUTIONAL DEVELOPMENT

A bishop in the Province of Canterbury once, in my hearing, referred to the "vast experience" of bishops of overseas dioceses; that may be true in some respects, it certainly did not apply to us in constitution making! Our first attempts were sent back by our "Headmaster" who, in the kindness of his heart, wrote an essay for us. We began our provincial life with an interim constitution providing only for an Episcopal Synod and that Synod was committed to the drafting of a constitution for a Synod of three houses and the completion of the Canons. Little did some of us realise at the time to what we were committing ourselves nor did we appreciate how much we should learn as we went along.

It took us a very short time, after the inauguration of the Province, to discover how much our new fellowship was going to mean to us; indeed, we began quickly to wonder how we had managed so long without it. The fellowship did not, of course, just grow of itself. We owe it in large measure to the leadership of our first Archbishop, Dr. L. G. Vining. He set himself unreservedly to the task of making the Province known to itself and the Province was personified in him as Archbishop enriched

by the warmth of the heart within his rotund body, and features of the Province were expressed in many a telling phrase through his ready wit.

Our Province is an unwieldy unit; geographically it stretches along a thousand miles of the West Coast of Africa. The three dioceses outside Nigeria are separated from that territory—and from each other—by States covering hundreds of miles, and the dioceses within Nigeria are concentrated in the South with one sprawling Diocese of the North. The Diocese of the North is officially a "Missionary Diocese"; though now working out its own diocesan life, it must be dependent for some time yet upon the other dioceses for many of its clergy.

We decided to adopt the pattern of leadership whereby the Archbishop is chosen from among the bishops so there is no one Archiepiscopal See. The first Archbishop was Bishop of Lagos. Before being Bishop of Lagos he was Assistant Bishop on the Niger. He was, therefore, familiar with the largest section of the Province before assuming leadership. Being resident in Lagos, which is now the capital of the Federation of newly independent Nigeria, he was clearly to a large extent at the centre of his Province.

I, the second Archbishop, am Bishop of Sierra Leone and geographically almost as far removed from most of the dioceses as I could be. Indeed, I find myself trying to give a lead in an administration that can have few parallels. The Secretary of the Episcopal Synod and the Secretaries of the full Synod are over a thousand miles away and legal and financial advisers nearly as far. There is no communication by road; air and sea travel is restricted. Meetings have to be planned long in advance but, if so planned, can be really successful. I am deeply stirred by the readiness of able people to devote themselves to the affairs of their Church, much occupied though they may be in their professional duties. Many of those of whom I think are carrying heavy responsibility in the life of their newly independent nations. That I am able to play what part I can is due mainly to the service of Fourah Bay College which from Freetown, Sierra Leone, gave, through its modest resources, generously shared, initial training to many in positions of leadership today. Ten years' principalship of the College gave to me knowledge of people and places, without which it would be quite impossible effectively to lead in this almost unique situation.

The five dioceses of 1951 have grown into ten and the Episcopal Synod has led the Province into a full Synod of three Houses, but the compilation of the Canons and the completion of the Constitution is a major task that we still have on our hands and, until we have finished it to the satisfaction of ourselves and the Archbishop of Canterbury, we cannot regard ourselves as wholly autonomous. As, for financial reasons, let alone others, the full Synod can only meet once in five years, some measure of time must elapse before the Province can attain this status.

But constitutional development is for the purpose of directing better the life of the fellowship. The fellowship has plenty of life, it certainly could not be otherwise when the short life of the Province spans the period of most dramatic advance of the communities in education, in economics, in politics; when it covers the period of new awakening within the Muslim community alongside which the Christians live in

many parts of the Province, and vigorous activity among the separatist sects, some of whom are breakaways from our dioceses. Almost the first resolution of the full Synod was, "It is the primary duty of the Church to evangelise," and Synod took its obligation seriously by facing the call of the new areas of evangelism in mid-Nigeria whilst following with understanding the endeavours of the "isolated" dioceses to face their own problems of self-extension.

Of similar importance has been the Church's effort to meet the challenge of the new social and political order and what an upsurge of life provokes that new order! Shall ministers of the Church participate in Government, local or central? Shall Church members join in libations (what has the teaching of the Communion of Saints to say to those brought up to ancestor worship?) How can Church leaders inculcate the exercise of restraint between rival political parties? How can the discipline of Church members be so ordered that the receiving of the Holy Communion is accepted as the Sacrament of Grace to the sinner and not as the reward of the (apparently) good?

We wish that all denominations within the Christian Church could speak with the one voice on these and similar issues but, if that is not the case, certainly the different dioceses should have a common mind. In this lies the value of our fellowship and in achieving this the adequacy of our organisation is tested. At times I feel that we have as yet hardly begun our corporate life, but because we are members of a province and no longer individually distantly directed by the Archbishop of Canterbury, one diocese is deriving benefit from the experience of another.

Soon after the inauguration of the Province we appointed a Theological Advisers' Board and, thanks to financial assistance given by the S.P.C.K., the Board has been able to give some valuable advice. But there is very great need for much more work of this kind if the Christian Gospel is to be presented with relevance to the life of the African peoples and it is, of course, almost exclusively of African Christians that the Church of the Province is composed.

### PROBLEMS OF THE MINISTRY

We have not to date gone very far with the theological thinking that must undergird the life of the Church of the Province, but we are singularly fortunate to have in the new University Colleges that have been created, almost entirely at Government expense, a theological department or a department of Religious Studies. Through these already there are coming bulletins or occasional papers that are clearly going to be of considerable help. Anyone who has read the reports of the I.M.C. Commissions on the ministry of the Church in Africa or the recently published volume in the World Mission Series, "The Christian Ministry in Africa," by Dr. Bengt Sundkler, will know that the dioceses of our province, like other denominations, are faced with acute problems in providing adequately for the ministry of the Church. The numbers in training are inadequate to meet the normal wastage much less to provide a pioneer corps to tackle new ministries. The colleges where men are trained are far from what any of us desire them to be though there has



been a marked improvement in staffing. The most serious weakness in staffing is lack of continuity and this is likely to continue until more Africans come to take the appointments in the colleges. When the Province began its life, serious discussion took place as to the possibility of establishing a Provincial Theological College but there was little support for the idea. The training at present is mainly, for the dioceses in Nigeria, at Emmanuel College, Ibadan, and Holy Trinity, Umuahia, both Union Colleges. The Clergy for Sierra Leone (if they are at the required academic level) pass through Fourah Bay College. Those for Accra and the Gambia are trained overseas. Apart from the training at these Colleges several dioceses run courses of preparation for ordination at a lower level—mainly for experienced catechists—as the number of clergy available through the colleges is insufficient.

We face here a problem of profound perplexity. It seems pretty safe, unfortunately, to say that it is highly improbable that any clergy trained at university level will take up parochial work for years to come. The phenomenal expansion of the life of the community to the western pattern of living means that vocation to serve the country competes in all directions with vocation to serve Christ and His Church. Though serving the country, or "my people" may be remunerative, it is not always the attraction of the salary and the benefits of position that are determining. The many new secondary schools and training colleges need graduate staffs. Bishops themselves are prepared, for the sake of securing dedicated men for their schools, to forego the benefit to the parishes of clergy whose training is based on the higher academic standard. Far be it from me to underrate the services of those whose earlier chances in education have been limited for there is abundant evidence of rich blessing coming through the ministry of these men. Yet the Church cannot but ask itself some searching questions when it sees the standard of general education rising and the standard of the clergy not keeping pace. Professor Noel King of the University College, Ghana, writes forcefully on the subject in the October issue of the *International Review of Missions*, attributing to an African Bishop the observation often quoted here, "the pew is becoming higher than the pulpit". Continuing, he remarks, "Bishop Stephen Neill truly said that the battle for the soul of Africa would be fought out in the secondary schools. In the matter of ordination candidates it is being lost. The tragedy of it and the opportunity are emphasised in the country by the fact that every sixth form secondary school has a strong Christian background and tradition."

#### INDIGENOUS WORSHIP

Services in most of the Churches in the majority of dioceses are in the vernacular. Exception must be made, for historical reasons into which it is not possible here to enter, in the case of Sierra Leone and the Gambia, and in certain more cosmopolitan places elsewhere. The Prayer Book is the Prayer Book of 1662, translated more or less literally. Apart from a Book of Occasional Services to meet the needs of predominantly rural parishes little has been done in this direction. What Bishop A. W. Howells, Bishop of Lagos, a Yoruba, writes in the April issue of the

EAST AND WEST REVIEW on "The Church in Nigeria" is true generally. But in remarking "The need for some sort of revision, so that the Church's worship may be more truly expressive of African spiritual life, while at the same time conserving the heritage of the worship of the Christian Church through the ages is, of course, in mind though it is too early yet for any large-scale revision. Experiments are made in the use of local music and rhythm in church worship, and there is much work to be done in this field . . ." the Bishop reveals a conservatism that strikes me as a somewhat too cautious attitude with so much happening in the community in which the Church witnesses. Later in his article the Bishop returns to the need to consider afresh "the expressions of worship . . . for Africa". When I hear some of the expressions of praise such as those used in the Niger Centenary Celebrations, or the worship in which H.M. the Queen shared in the service at Ibadan, or the anthems in the Diocese of Accra, or the shouts of the Creole women of Sierra Leone, I feel that the Church of the Province of West Africa has possibly the privilege of giving to African Christians an expression of worship rich in their own idiom but inspired and disciplined by the devotions of generations in the Catholic heritage. Personally I think the Church must do this soon or lose the privilege of offering a lead when a lead is acceptable.

#### QUESTIONS OF CHURCH UNION

Previous to the inauguration of the Province, conversations had taken place in Eastern Nigeria between Methodists, Presbyterians and ourselves which had led up to a proposed scheme of union which was placed before the Lambeth Conference of 1948, when advice was given that the scheme be discussed in Western Nigeria as well as East. It was very natural therefore that, in 1951, the question was asked, How would the formation of a province affect the Reunion Scheme? The Province from the beginning committed itself to pray and work for the Union of the Churches. Undoubtedly the existence of a scheme for union in one part of the Province, over which other parts must be ready to express an opinion, has provoked conversations where before no talking together was taking place. But there came a time a few years back when a group of bishops asked me directly, "Do we work for the development of the Province or for Union?" Rightly or wrongly I gave the snap answer, "Both!" And then I expanded my observation to contend that in any scheme of union we must offer the richest of our experience and all the experience of Church building that we were gaining in the Province would be invaluable in the wider context. In my judgment the growth of the Province has not retarded the movement towards union, rather the reverse. Other considerations here entered in and these have, seemingly, slowed things down and yet I believe that we shall find in the end that they have aided. When it became clear to some of the African bishops that to enter a Union Scheme would involve withdrawal from the Lambeth Conference they had fresh thoughts about union. This revealed clearly that the fellowship of the conference, even though it only came once in ten years, with the possibility of a Congress half-way between, meant so much that it could not be surrendered without strong

conviction that the surrender was what God called for to build a stronger Church. All this adds very much point to the resolution of the 1958 Lambeth Conference to which I have, as yet, seen little reference, No. 16, "... the Conference strongly recommends that within the next five years the Archbishop of Canterbury should invite to a conference representative bishops from each province of the Anglican Communion, together with representative bishops from each Church possessing the historic episcopate with which Churches and provinces of the Anglican Communion are in full communion or in a relation of intercommunion".

### BUILDING FOR TOMORROW

Mention of the African bishops draws attention to the composition of the Episcopal Synod. At the time of the inauguration there were five diocesan bishops and four assistants, all five diocesans were Europeans and one assistant was European. At the present time there are ten diocesans, four African, six European; and five assistants, all of whom are African. It is laid down in the constitution that when there is a vacant See the Archbishop shall ask advice in general terms from the Advisory Committee in the diocese concerned. That advice is conveyed to the Episcopal Synod in which, for the present the assistant bishops are voting members as well as diocesans, and the Synod nominates. In the nine years there have been five nominations, it is some indication of the fellowship within the Province that in two cases the nominations were of Africans and three of Europeans.

This answers in some measure the question inevitably asked these days, "Is a Church built on the principle of 'self-supporting; self-governing and self-extending' also self-contained?" There is certainly no evidence in provincial discussion, where the Africans are in a great majority, that it is thought necessary or desirable to confine the ministry of the Church, ordained or lay, solely to those born and bred within the Province. West African churchmen are travelling far and wide to gain experience. They continue to press for personal service and other assistance through the established channels of the Missionary Societies and for *ad hoc* arrangements to meet special needs such as, for example, the Industrial Mission of the Diocese of Sheffield helping our dioceses to find a way of ministering in the new urban areas. The overseas worker today may be wanted in the office of a bishop, or the office of a businessman, he may be in an author's chair or on an architect's stool—more often "she" not "he", a medical or a Mothers' Union worker.

When the Christian Council of Nigeria, under its then Chairman, the Rt. Reverend S. O. Odutola, Bishop of Ondo-Benin and now to be Bishop of Ibadan, prepared a volume in anticipation of Nigerian Independence it chose for the brochure the title "*Building for Tomorrow*". Within the province building of all kinds proceeds apace, much of the building is designed and executed locally but much is inspired by experience elsewhere and is constructed in materials that are imported. The ambition of the Church of the Province is to be "Builders together with God" and for Him to choose and empower the workers.



# ARCTIC PICTURE

By THE BISHOP OF THE ARCTIC  
The Right Reverend Donald B. Marsh

**T**O comprehend and understand the work of the Church amongst the Eskimos in the Canadian Arctic, one must know somewhat of the background of the Church's Arctic work which dates back to 1852 when a missionary first became resident at Fort George on the east side of Hudson Bay.

The work extended from that beginning so that in both the Eastern and the Western Arctic, the Anglican Church pioneered and established missions before either traders or police were in the areas. With such a long period of evangelism and teaching, it is little wonder that 82 out of every 100 Eskimos are today practising Anglicans.

The pattern of transition within the Arctic has followed that of mission work throughout the world. The early missionaries found a people who had no means of writing and who, therefore, had no literature. Their religion was Shamanism, one of fear and closely allied with the spirit world. Educational services and medical care became a necessity at each station. Educationally, that the Eskimo might take portions of the Scriptures home and read them; medically, because of the appalling things which happened when it was feared a fellow Eskimo would die or when he or she was sick. Such practices have long since passed in almost the whole Arctic due to Christian teaching. Until the establishment of hospitals, there were no doctors. The Hudson's Bay Company men did their share and worked side by side with the missionaries, both being joined at a later date by the R.C.M.P. who, where necessary, in some measure, took over some of the responsibility for medical work. It was not until 1926 that two hospitals were established in the Arctic—St. Luke's, Pangnirtung and All Saints, Aklavik. Both of these were operated by the Anglican Church from public subscriptions and with the aid of small grants from the Government.

Though primarily the Church's concern is and always has been with spiritual things, throughout the last century in many places, the Church has been the only institution purely concerned with Eskimo welfare. It is often not realised that the body of public-hearted men who composed the Northwest Territories Council prior to 1950 were responsible for safeguarding the Eskimos from exploitation. To them honour must be given for their successful endeavours to protect a Stone-Age people from those who might seek to exploit them. The Hudson's Bay Company as a whole and many individual members have done much beyond the call of traders, in caring for the Eskimos, for many of them have sacrificed much for love of the Eskimo people. Without the work of these men and the missionaries, many of whom have laboured long in difficult places, their praises unsung, nothing could have been done in the last few years, and we must record the gratitude of the Church to them.

When I worked on the west side of Hudson Bay amongst the Caribou Eskimo for seventeen years, many of them caught up to 200 foxes at prices ranging to \$25.00 each, shooting at the same time sufficient caribou to provide all necessary food and clothing for both family and dogs. This \$5,000.00 pin money was spent on countless things. At some other places in the Arctic, the Eskimos were comparatively poor, but I mention this as it should not be forgotten that the hard times on the west side of Hudson Bay, about which much has been written, developed only when the price of fur decreased so much that it was almost not worthwhile to trap. We have heard much of the starvation on the west side of Hudson Bay, yet last autumn, we understand, that there were 100,000 caribou near Eskimo Point and an abundance near Coppermine. It is now a land of plenty. Verily it still is as it has always been—a land of feast and famine.

### A BRIEF SURVEY OF THE MEDICAL SITUATION

On Baffin Land, just before the end of the 1800's, a small building was used by the missionaries at Blacklead Island as a hospital and marked the very first attempt to give medical care to the Eskimo people. From this beginning, St. Luke's Hospital, Pangnirtung, was built in the year 1926 for the treatment of Eskimos in the Canadian Eastern Arctic. The next year, two thousand miles away in Aklavik, a second hospital was established to take care of the people in that area.

These, however, were just central points. At every mission station the missionary's task was and still is that of looking after his people, giving not only medical care but, if possible, dental care also. For years each summer the Church sent a dentist to the Mackenzie River Delta to care for the people's teeth until 1951 when the Government took over. Whenever the missionary was travelling on the trail to meet and teach his people in their own homes, he found wonderful and great opportunities of serving them through medical work.

In the late 40's and early 50's when the Government first opened nursing stations in the Arctic, the missionaries were relieved of some medical work at these posts. On the trail, however, medical work was and continues to be the task of the missionary. Nursing stations have their limitations, however, because a nurse, being trained not to diagnose, often cannot render aid that a hospital could offer.

In 1944, the Prairie Provinces became aware that T.B. was rife in the Northwest Territories and demanded that attention be given to T.B. patients in the North itself. Immediately, from an average of four patients, the number of inmates at Aklavik sprang to twenty almost overnight. Two extensions were consequently built to the hospital which then housed up to 130 patients. Medical men to serve in the Arctic were, and still are, difficult to find, say the Government, and patients, therefore, were often sent "outside" for treatment. Transportation of Eskimo men, women and children from the Arctic creates many psychological problems and difficulties. Eskimos were wrenched from their relatives and friends, and it was only after repeated representations were made by the Church to the Prime Minister and to the various

departments of Government that care was eventually taken to see that in returning patients to their homes a label was affixed to parkas that the patient might not get lost "in transit". This, in the first few years, literally happened.

Repeated demands were also made to the Department of National Health and Welfare and the Department of Northern Affairs by the Church requesting that Eskimo parents with children in the sanatoria to the South should be told of the whereabouts of their children, that husbands and wives be informed of the location of their partners, and that information be given to those in the North as to the progress and possible return home of their loved ones so that anxiety and worry in the home camps were allayed. Most of the Eskimos in hospitals or sanatoria in the South are not so lonely now. Repeated requests that one person should not be hospitalised alone if they could not speak English has brought results. It is one of the privileges of living in Toronto that I am able to visit and minister to any sick who are hospitalised there. The one big answer to the problems caused by these separations is to have hospitals in the Arctic. I would like to pay tribute to the kindness of the Chaplains in the hospitals in the South for all they have done and are doing for our Eskimo people, and also to the many Church groups for the help they have given to the Eskimos in the various sanatoria. We also are happy that the Eskimo catechists who, though patients themselves and being far from home, promote an active lay ministry amongst their own people, both in taking Sunday Services and Sunday Schools for the children.

Nineteen-sixty saw a territorial hospitalisation scheme come into being in the Northwest Territories; and St. Luke's Hospital, Pangnirtung, now plays an even greater part in the lives of the people. The as yet incomplete Government hospital at the new town of Inuvik will, in 1961, accept the transfer of patients from All Saints Hospital, Aklavik, which will then be purchased by the Dominion Government. St. Luke's Hospital, Pangnirtung, will thus remain not only the sole hospital on the Arctic archipelago but the only one run by the Church in Eskimo country. We recall with pride the long line of nurses who have with selflessness served in the North country from time to time, and particular mention should be made of Miss E. P. Hockin, who comes from Winnipeg and who has now been in the North country for twenty-nine years.

### THE CHURCH AND EDUCATION

An essential of all Church work is education, and mission work in the Arctic is no exception. Before the people could read their Bibles and Prayer Books, the books had to be translated into the language of the people. Syllabics were invented for the Eastern Arctic Eskimos, while over two thousand miles away, Roman characters were taught. It is significant and interesting to note that the syllabic characters are increasingly being used in the Western Arctic.

The present Federal educational system is the outgrowth of schools held in mission houses. From such a simple beginning and as a direct result, due almost entirely to the work of our Church, there is a 95 per cent literacy rate amongst the Eskimo people. Literacy is not merely



the ability to read English (there are many of our French-Canadian and new-Canadian friends who would resent this interpretation of the word and who, in turn, would term us illiterate). This 95 per cent literacy resulted not only from the Church's work but also from the Laubach method of "one teach, teach one" because the Eskimo took home his Bible or portion of Scripture and not only read it to, but instructed his neighbour in the reading of it. Much of the success of our Eskimo work in the Arctic has been as a result of Bible study within the tents and igloos of the Eskimo people where the Word of God has spoken directly to them and theirs.

My predecessor, noting that the Mackenzie River Delta area was far in advance of the other parts of the Arctic, felt it had need of a day school. In 1933, All Saints Residential School, Aklavik, was built to hold 100 children and incorporated Shingle Point and Hay River Schools. In 1945, Bishop Fleming requested the Government to build a day school at Fort McPherson and a second at Tuktoyaktuk on the Arctic Coast. When this was deemed impossible, the Church both built them and staffed them. A year later, the Government took over, and we are proud that the Anglican Church had thus the honour of starting the full-time day school system in the Northwest Territories amongst the Eskimo people. Again in 1945, the diocese converted the mission house at Fort McPherson into a hostel for Indian boys so that they might attend day school. The Dominion Government has now built a 100-bed hostel for Indian children at that point. All Saints Residential School, Aklavik, built in 1933, has now been replaced by a larger hostel built by the Federal Government at Inuvik (new Aklavik) into which are gathered 250 children. Originally to have been gathered from within the Mackenzie River Delta alone, due to other day schools having been built since this hostel was projected and finished; to fill the hostel, it was necessary for children to be brought from right across the North.

One missionary far to the east of Aklavik points out that all the brightest and most able scholars from the mission schools and missions have been taken to Inuvik, and that this will in time leave a shortage of catechist material in these centres; on the other hand, it emphasises the part the Inuvik hostel can play in the future Church life in the Arctic by emphasising the call to the ministry to the children under its care. Much responsibility, therefore, lays on the shoulders of the I.S.A. superintendents in the hostels. However, the Church cannot agree with an educational system which prepares a child from the wilds of the Arctic for life solely in a city. Because of the large concentration of Eskimo children at this point, a school teacher with years of experience in Indian and Eskimo schools, has been appointed as Religious Education Supervisor at Inuvik.

#### CHANGES IN THE ARCTIC

The chief cause of all modern changes in the Arctic was and is the DEW Line. A chain of radar stations strung across the North because of Canada's and the United States' fear of Russia, it thereby covers Canada's backdoor. Actually within such a vast area as the Arctic (it must be remembered that the Eskimo work in the Arctic covers at least  $1\frac{1}{4}$  million

square miles of land), such a thin line of stations is almost lost. The Federal Government are to be congratulated upon the way in which the welfare of the Eskimos was safeguarded when so many workers flooded into the North country when the DEW Line was built. Incidents detrimental to the Eskimo welfare were so few as to be negligible. Incidentally, we, as a Church, were asked to provide two Chaplains; which request we fulfilled for a year or two, but now, for the past year, have been unable to find replacements. The real effect of the DEW Line, however, was that it brought increasing numbers of white men into the Arctic and concentrated attention upon the area for the first time. It was from the vision thus gained that the Canadian Government and people awoke to a realisation of how little they had done in the past.

In the immediate present, great stress is being placed upon the potential wealth of the Arctic. It is true indeed that there are great potentials, particularly in the southern part of the Northwest Territories around Great Slave Lake and, indeed, far to the north of this. Those who read of the developments of the North know that Pine Point is considered one of the richest mines in the world; yet, until a railroad is built, this area will be untouched. Knowing this, we cannot expect a development of resources yet another thousand miles north on the Arctic coast, especially when freight rates are so high and transportation confined to a short summer period. Rankin Inlet, on the west side of Hudson Bay, was discovered in 1927, but was not developed until nearly 1947, and this mine has the sea at its door thus providing cheap transit for about four months a year. While prospectors were making finds in Northern Quebec, much was said of the potentials there, but for one or two years now no more has been heard—yet there is great wealth there.

It is obvious that the economy of the North vitally affects the Church's work for where there is a means of livelihood (and places where there is, are few), the outlook of the Eskimo people is changed. Today, across the whole of the Arctic, those Eskimos employed on the DEW Line, a few employed in Government installations, those who carve in stone (who live in four small areas) and those who mine at Rankin Inlet, alone have a living. The remainder live on hunting, trapping or Government relief. During the last seven or eight years, there has been a gradual realisation on the part of the Canadian Government that they have a responsibility to the Eskimos, and money and men have been poured into the Arctic in an attempt to alleviate some of the problems and hardships which have suddenly in the last six or seven years only been facing the Eskimos since fur prices have been low and caribou meat almost non-existent. But remembering the very wonderful people that adversity has made of the Eskimos and who, as a direct result of having to fight for life itself within a hard and grim country, have developed such outstanding qualities, we devoutly pray they will not lose these through dependence on relief. All of us who love the Eskimos rejoice indeed that they are obtaining more of the material things and comforts of life, but we do view with alarm the idea of giving a people without a stable economy a goal of living standards equal to those of our own when nobody can see the means whereby the Eskimos can pay for

them. If these things *must* be provided for them on this scale, it appears that for many the only way of life is relief.

We see a challenge in that a people unused to housing are put into small dwellings which are located in one place and cannot be moved; thus a nomadic people becomes static where no living off the land is to be obtained. In years gone by, groups of Eskimos gathered where food was to be found in abundance. If food supplies ran short, they dispersed to other areas. Permanent homes may add much (according to our standards) to comfort, but we question as to where the fuel for heating can be obtained and where food will be found. We hope and pray it will not be relief! Surely it is no answer to any problem to make the people beggars. Physical needs are not the only ones in man. One of the great challenges in the Church's Arctic work is to help the Eskimos to learn how to live in houses, teach them that cleanliness is necessary, teach them how to care for their children, the need to change clothing when moving from a hot house to sub-zero temperatures outdoors (problems not met with in Eskimo-type dwellings). During the last two or three years infant mortality amongst the Eskimos has been higher than ever known in history. We wonder also from what source will be obtained the cash to pay for the very expensive oil needed to heat these buildings.

We have for years requested that these and other like subjects should be part of the curriculum of the day schools which dot the North-west Territories today. We deeply deplore that the curriculum used in all Government day schools across the North today is identical with that used in Alberta and contains no provision to retain the many wonderful things in Eskimo life, nor does it make specific reference to the teaching of Eskimo culture, life, customs or any of the fine things that were part of it. We deeply regret that the Department of Northern Affairs cannot see that there is so much that they have to cherish and treasure. We see a challenge to the Church to seek to preserve those things, but it will be a difficult task to accomplish with children outside school hours.

Give an Eskimo a new set of clothing, teach him to drive a tractor, give him a house to live in, give him a fine new boat, dress his family in the very latest of fashion and what has been achieved? These are, of course, superficial things and by giving them, we do not change the heart, the mind, the outlook nor the spiritual and moral life of the recipient. His life and background were lived and formed in the wastes of the Arctic and not in the cities of the South. He has had to deal with fundamentals and prove them to live with himself.

This new outlook being introduced into Eskimo life by education lays emphasis on the material needs and by ignoring the Eskimo background, life and outlook, teaches that the way of the white man is all important. Though not actually proclaimed in words, such schooling by inference teaches that the spiritual and cultural values of the Eskimos as a race, as well as the material, should be discarded in favour of the white man's way of life.

An educational system which teaches a child purely on the basis of a white child's needs undercuts all old ways, beliefs and problems. All



children form from their parents a moral and spiritual outlook; if this is destroyed, a vacuum is left unless it is replaced by something else. To replace—this is the task of the Church. A good illustration of this is to be found in the new town of Frobisher Bay where juvenile delinquency was found for the first time amongst the Eskimos. This is a new problem and unknown in the past. From Sugluk also the Rev. David Ellis writes of the children who have broken out of the control of Eskimo life and who roam around the settlement and over whom neither parents nor teacher have control. It is unfortunate that no child or adult replenishes his or her spiritual needs from casual acquaintances and their conversation. This is particularly true of all the Eskimo people and of the contacts they make with newcomers from the South. If *we* fail to teach them—they will have nothing.

The old Eskimo way of life meant that they were scattered across the land living well, if somewhat precariously, on the food which they could hunt and the foxes they trapped. Now, at Harrison, Povungnetuk, Sugluk and Cape Dorset, the Eskimos live at the post. These are the stone carvers. By living close to the post, they are now able to dash in to the store at any time to trade. At Great Whale River, Eskimos and Indians collected in numbers for the building of the Mid-Canada Line. Here we have stored materials with which to build a Church. These supplies were sent in nearly five years ago. We still await, though not with too much patience, the decision as to where the new town is to be built—a decision which has been changed four times already. At Frobisher Bay, a new town has been built with a population gathered from all over the North. This again is to be moved. Only one or two Eskimos have jobs outside Government employ at this new town. At Fort Chimo, the Government have moved the buildings from one side of the Koksoak River to the other and are now rebuilding them near the airport. It was necessary, therefore, for the Church to move also because no people now remain on the old site. Because of the opening of Frobisher Bay as a centre and the drawing of the Eskimo people to that point, Lake Harbour mission was closed this year and a new mission house erected at Cape Dorset where some 400 Anglicans look for spiritual guidance. The Eskimo people, I am proud to say, have offered to erect the mission house for next to no payment.

Inuvik, a new Government-built town, contains two hostels, a Federal day school with classrooms for nearly 600 children and a hospital under construction which will be operated by the Government and which will replace All Saints, Aklavik. Since there is no economy and no way of making a living at Inuvik save by working in a Federal or mission building, native population changes will not be great. The Church has already a mission house and hall erected but no occupant.

This rapid change and fluctuation in population together with an uncertain economy has forced a large building programme on us during the last few years. Not only has this given us a challenge to minister to all our people, but has changed the character of some of the work in the Arctic. The missionary with a static population can no longer be expected to cover the outer area of his mission if right on his doorstep here are three or four hundred Eskimo. Yet, there are those who are

scattered far over the land or along the sea shore and to these also he must minister. It is to help answer this problem that we are trying to train and send catechists into each sparsely covered area to exercise a lay ministry. To this end, we have two organised Catechist Training Schools which will, we hope and pray, later lead Eskimos to an ordained Ministry in the Church.

Our greatest problem in connection with these Training Schools is the need of missionaries with a second term of service, thus having sufficient knowledge of the Eskimo language to teach the catechists. It is only men who have returned North for a second and third term who have much to offer in this way. Such illustrious names as the Turner brothers, Canon James, Peck, Walton and Stewart come to mind as examples.

Many other Eskimo laymen could qualify as candidates for ordination, but the present aim of the Federal Government to send every Eskimo child to school means that in a few years these children will speak English and if they return to a place where English is always spoken, they may forget Eskimo, and many of our catechists do not speak English. There is the possibility that trapping and hunting will in a few years be employment for few, though we are glad to hear that many Eskimos this year have left the shelter of the posts and the "hand outs" and have gone back to the land to hunt and trap. It is good to know that foxes are worth more.

Should English become the main spoken language of the growing generation, to have an Eskimo Priest who is only able to serve his people in the Eskimo tongue when they understand and desire Services only in English would be disastrous.

It is a source of pride to us all that the early education given to the Eskimos by the Church at such schools as All Saints, Aklavik, St. Philip's at Fort George, and St. Peter's, Hay River, have made it possible that the children of the graduates from these schools, having become fluent not only in the English language but in English thought, have been successful when sent to high schools in the South for higher education. It is interesting that children who have done well academically are those who are second generation English-speaking. We have one in the employ of the Government in Ottawa today.

There are almost no first-generation English-speaking Eskimos who have made outstanding contributions in English thought. One who has, is a person who did not ever go to a day school in the formal sense of the word. He is the best example of a mission school education that we have. We are proud to say that he is the Rev. Armand Tagoona, the first Canadian ordained Eskimo priest in history. He comes from the area of the much-discussed Caribou Eskimos about whom so much has been spectacularly written. His only formal education was in the mission day school at Baker Lake where he was taught by Canon James.

Mr. Tagoona not only serves his own people who work at the Rankin Inlet mining camp, but also takes Services for the English-speaking Canadians (the hard-rock miners) there. Translations and publications flow from his pen for his people and, amusingly enough, his mission house (which is the standard type used in most of our northern missions)

is the only mission house in Eskimo territory which is equipped with all modern appliances such as electric light, running water and sewage.

But to return to the schools. Apart from those pupils of All Saints Residential School who have progressed academically, there are also those who have progressed technically and it was these who were so gainfully employed in the building of the town of Inuvik. We regret to say that neither of our Indian and Eskimo Residential Schools at Fort George nor Aklavik have yet produced either a catechist or a possible ordinand.

The building of a high school complete with hostel at Yellowknife by the Federal Government for all children from across the North has been a large step forward in education. It is with much speculation that we wonder where these high school pupils will work when they graduate. Only a few can be absorbed into Government service in the North and there is little or no other economy at the present time.

### WHAT SHOULD THE CHURCH DO?

What should the Church do for the Eskimo? Is it not rather what should we help the Eskimo to do for themselves? Throughout the world, the besetting sin of the white man seems to be that he considers that no one else knows or can do anything but one of his own race. We see this repeatedly in the present spate of books, articles and stories which flood the market, all telling what we should do for our Eskimos, a people who were considered by the Government as wards less than eight years ago.

The finest and best that we can do for our Eskimo brother is that which native and underprivileged peoples all over the world are requesting—namely, that we help him to guide himself; help him to be self-sufficient; help him to adjust to a new way of life and help him to take his place in Canadian life as a good Christian citizen. Not just tell him what to do. This is the harder task. He will make mistakes and he has much to learn, but learn he can if we will only help him to understand.

What will become of the Eskimo people? The Canadian Eskimo (about 12,000 in all) compared with the millions in the population of Canada seem very small indeed and sooner or later will almost inevitably be assimilated into Canadian life. It is hard to tell whether in so doing they will lose identity as a race or not. Also the length of time this might take depends upon many factors. Left to live in the country they love and to which they are by adaptation well suited, they may well find an economy which, though it may not be as rich in material things as ours in the South, will certainly be more satisfying and less hectic, and thus they may retain an entity for many long years. But to do this, our educational system will have to be adapted to preserve much of their way of life. However, if modern schooling is thrust on them willy-nilly and every child has to learn exactly the same lessons as those of the children to the South, then their whole culture, life and everything pertaining to it will be completely lost, and there is no doubt whatsoever that this transition period could then be forced on them in a very short period of time with appalling results. If this happens, then children who



have achieved their Grade 8 or Grade 13 will no doubt be forced to go South for they will be unfitted for Arctic life. There is no quicker way of depopulating our North than this.

If, on the other hand, the Eskimos are allowed to live as far as is possible their own life with whatever economy can be found within the country, then they will adapt easily to all changes which come naturally to their way of life. Not all the fish in the sea are caught—nor the seals and other sea mammals killed as the people of the Labrador and Newfoundland coasts know. If this is the way of the future, then there is every likelihood that in the years to come the Eskimo people may retain their identity and yet still live within the framework of the Canadian scene and by those peculiar and often very wonderful qualities, which they gained in their desperate fight for survival in the Arctic, contribute much to Canadian life.

Today patients with arrested tuberculosis return from hospitals and cannot adjust back to an old life. Now when they come to the Church, it is with the sick of mind that we must deal—people needing help to adjust back to an old way or on to great changes, for the first time Eskimos are increasingly being placed in mental homes. Our task is still there though it has changed in tenor. In tent and igloo, tent and igloo, year by year, the problems of a nomadic people presented a challenge to us. The change to white man's ways, clothing, weapons and tools was gradual though permanent. The practicality of the Eskimo people made the need for guidance and help in their use almost unnecessary. The Eskimos seemed naturally to have an understanding of how such articles, foreign at first to the Eskimo way of life, would best fit in and become part of this new modern way.

Today, gathered together from the land, housed in a building he cannot afford to heat, often living on a scale he cannot afford to keep up on his earnings, the Eskimo seldom comprehends the implications of these new ways and ideas. Desperately striving to maintain his own independence of spirit, he often cannot express it in the modern transition. In this again he needs help, advice and direction. The latter being the most important for he must retain that priceless heritage of the Eskimo people, the supreme right to be independent to look after and care for his own, and the freedom of being his own boss. Herein is a task with complications almost beyond imagining for whether he will or not, the Church is the only agency which can help him; for it is the missionary who (though perhaps imperfectly) speaks to him in his own language and who, knowing his background and thought, can help him to master this new way of life and not only survive the change but become a part of this new life. Though this will not succeed for perhaps several years, this is our task.

The Eskimos can make a great contribution to the future of Canada, but to do this, they must be helped to do things for themselves, a task not new to a people who live in an isolated and grim country. We must stop handing them everything on a platter and let them achieve by their own gifts the way of life *they* choose and not that which we wish on them. Their future then, therefore, depends greatly upon public opinion and whether we are really anxious to let them choose their own way of life,

rather than choose it for them and mould them as so many people appear anxious to do at the present time.

How then is the Church to achieve this? We need men—this is our greatest lack, men dedicated to *give* and *serve*. The lack of them often stalls our programme for the training of Eskimo laymen. We find it a hard and difficult decision to leave a vast mission area for years empty of the ministrations of the Church—no baptisms, no weddings, no Holy Communion Services, while the priest who might be there trains Eskimo laymen. With mission stations up to five hundred miles apart, it is impossible for our men to double up on parishes. For instance, the length of coastline a missionary such as the Rev. James Clarke of Fort Chimo travels, is some eight hundred miles and stretches as many hundreds of miles inland as he wishes to go.

We would sum up the Church's future task as being that of helping the Eskimos to obtain the stature of managing their own affairs in the way that they feel they can best do and according to their own standards, not telling them what they must do, but rather helping them to attain maturity and understanding and to retain those capabilities which have been found in the Eskimo people as a whole—in other words, helping them to grow up and to meet life as it comes in whatever situation they may find themselves with definite emphasis on the moral and spiritual values. But there is even more than that. There is the vital need for the Church to train leaders in spiritual and moral standards that they, in turn, may be a spiritual and dynamic force amongst their own people. Nothing would delight me more than if the man who follows me as Bishop of The Arctic is an Eskimo. Ours is a big task and we would quote Sir Winston Churchill: "Give us the tools and we will finish the job". Yes, give us the tools—the tools of your prayers, your support, your gifts, your understanding, your sympathy, but above all, your prayers that in this tremendous task, we may be given wisdom, love and an understanding heart.

# CHURCH AND GROUP LIFE LABORATORY

By THE BISHOP OF AUCKLAND, NEW ZEALAND  
The Right Reverend Eric A. Gowing

THEY came from the parish, the office, the classroom, the surgery, the religious community, rather like Abraham of old, not knowing whither they went. They returned to their various spheres with new knowledge about themselves, new understanding of group life and a determination to help the Church, the most sacred group fellowship to which man can belong, to become the kind of society God desires it to be.

This is what happened in the lovely, very English city of Christchurch in the South Island of New Zealand when a "Church and Group Life Laboratory" was held there some months ago. Seventy delegates, mostly totally unaware of what such a Laboratory was all about, arrived at Lincoln Agricultural College. From all over New Zealand they came—from as far distant as Auckland in the North Island and Invercargill in the South Island. The majority were clergy from the parishes—town and city parishes—and the huge, scattered country parishes with their numerous Church buildings in different "centres". But in addition to clergy, there were educationists and social workers, a medical practitioner and three Sisters from the Community of the Sacred Name in Christchurch; a good cross-section, therefore, of the membership of the Church of England in this province of New Zealand. The significant thing, however, about the representation of the delegates was that fifty-two of the seventy delegates were from the Christchurch Diocese. It is in this Diocese that there has been a determined attempt recently to deal constructively with the basic problems of Christian education in these days when communication of the Gospel of Jesus Christ is proving so difficult. In 1959 the Diocesan Synod approved legislation which brought into being a Diocesan Board of Education with subsidiary councils to deal with Adult Education, Youth Work and Sunday School work. Although the majority of the Christchurch delegates at the Lincoln laboratory were clergy, there were also a number of laymen and women who are actively engaged in some branch of Christian education.

The staff of the Laboratory came from four different countries representing as many portions of the Anglican Communion. The leader of the team was the Reverend Dr. David Hunter, director of Christian Education in the Episcopal Church of America. He had serving with him two members of his Department of Education Staff. Three members of the team were from Japan—an important factor when the bitter war in the Pacific is recalled. Mr. V. K. Brown, the Director of the General Board of Religious Education in the Church of Australia, brought with him two members of his own staff. The other members of the team were two from the Christchurch Diocese who had been privileged to share in a Group Life Laboratory at Sherbrooke, Victoria, in 1958.



## WHY A LABORATORY?

The questions that were uppermost in every delegate's mind as he unpacked his bags on the opening night were, "What is a Laboratory in this kind of setting?" "Why do they call this thing I've come to a Laboratory?" "Am I a prize guinea pig?" "Am I about to undergo an intensive course of brain-washing?" Anxieties of this kind soon began to disappear. Delegates heard in the opening session that "this thing" to which they had come was called a Laboratory because it is an activity in which one particular and important aspect of life within the Church is isolated and then subjected to concentrated study and examination. The forces and factors that are at work in the group activities of the body of Christ are discovered and closely examined in the hope that the delegates themselves in all the groups to which they belong will be more responsible members and the groups themselves more mature. They were warned at the very outset that, because this was a Laboratory in which they were engaged, some of the methods and procedures used might not be applicable in the sphere of work from which they had come: just as certain things are done in a Laboratory that are not and perhaps cannot be done in normal society. In addition it was made clear that the whole theological spectrum would not be considered in the Laboratory. If some new insight appeared to be in opposition to what had previously been believed, the particular point of conflict would need to be carefully studied and dealt with, but the programme as such would make no attempt to explore and relate what was being done to all the most important and central doctrines of the faith. This was stressed by Dr. Hunter in his opening statement on the nature of the Laboratory. He also declared his conviction that the doctrine of the Holy Spirit had been tragically neglected in Christendom and that, in a Laboratory experience, the Holy Spirit can be powerfully at work to reveal what is the essential meaning of being members of Christ and members of each other. In the Orientation Folder given to each delegate on arrival, the Purpose of the Laboratory was expressed in the following term. "The indispensable medium of the Christian faith is the corporate life of the Church. Congregations which reveal the power of the Holy Spirit are those in which individuals become one in Our Lord, reveal this unity in a corporate facing and sharing of their common life and show forth in the world the power of the Gospel. This sense of Christian community is not as fully known in our parishes as it can be known. Therefore, it is the purpose of the Laboratory to explore some of the factors and forces which affect our involvement in the corporate life of the Church."

## FORCES OPERATIVE IN THE GROUP

Every branch of science develops its own language and skills. The science of group dynamics is no exception. In fact when terms like "Quasi Stationary Equilibrium" were introduced the inevitable reaction was that this particular discipline has outstripped others in the race of unattractive and unwieldy jargon—and that is making a bold claim! However, it is essential that the forces and factors at work in a group should be identifiable and that means language and that involves learning.

Consequently, a part of each day at the Laboratory was given up to the task of becoming familiar with the discoveries of group dynamics. In these theory sessions many things of which most delegates had been dimly aware were brought out into the light and labelled. For instance, in every group two "languages" are to be found. There is what is called *Content*, and this is the language of the written or spoken word. It is applied to what the group says or does. But there is also another "language" going on, *Process* and this is the language of relationships. It is concerned with what is actually taking place between the members of a group while they are meeting together. This latter is, without any doubt, of extreme importance because it is concerned with the lives of people and, *ipso facto*, with the life of the group itself.

Every group which is worthy to be called a good and developing group will be constantly fulfilling certain functions. It will be making progress with its essential task, it will be getting the job done. But there are other considerations to be taken into account and it is this which is not always recognised. To what extent is the group, as it lives and works, meeting the needs of each individual who belongs to it? In every group—and particularly in every Christian group—there should be a deep desire to satisfy the needs of its members, so that they are becoming, more and more, integrated personalities. Further, each group, if it is to be a successful group, must be maintained as a group; it must not be allowed to disintegrate, members must grow in unity. This is an echo of the oft-repeated Pauline injunction to keep the unity of the Spirit. Consequently, it can be seen that each group has three areas of need—Task Needs, Individual Needs, Maintenance Needs. Where there is true maturity, all members will not only be concerned to get on with the job but with helping each other and maintaining the life of the group itself.

A most helpful session for all delegates concerned with the task of leadership in groups (and this applies to all parish clergy and teachers) was the consideration of the true nature of effective leadership. It sometimes happens, for example, that a chairman is completely authoritarian and seeks to get his own way by hook or by crook. On the other hand a chairman may be quite lax in his conduct of a meeting and this also renders impossible the true functioning of a group. The effective leader recognises that there is a task to be fulfilled and needs of individuals to be met. He knows that the group itself must make decisions. Thus he is aware that the best group is that in which the chairman and all other members of the group share the leadership rôle.

What are some of the forces that prevent our groups becoming effective units? Many barriers to communication within the group were indicated. There is "one way communication" which takes place when one member of the group constantly holds the floor and others are prevented from making their contributions. More usual perhaps are barriers connected with language. Words often carry emotional overtones—they also may have different meanings for different members of the group. There are physical factors, uncongenial surroundings (an all too common characteristic of parish halls), extraneous noises, poor lighting or acoustics, to name just a few. But perhaps most important of all

that which was designated as "hidden agenda", "the submerged rocks on which many groups come to grief". In each group a powerful factor is what is going on in the inner being of each member. It is this which is often responsible for the creation of barriers within the group. The following is an illustration of "hidden agenda". One member of a group (A) has a personal dislike of another member (B). A, of course, doesn't want this to be too apparent to other members. Nevertheless, when B makes a suggestion it is opposed by A. A doesn't like B. Therefore he doesn't like his ideas and he opposes them, irrespective of their merits. This is a great barrier to effective communication and to the productivity of the group. There should be a greater concern in group life about developing ways of handling "hidden agenda". Certainly in the case that has been cited, if A and B could be reconciled it would make the world of difference to the entire group.

In the life of any group change is inevitable. Delegates were reminded that as finite and sinful men they should hope for a desirable change of themselves as well as of the groups to which they belong. Most groups set up their own standards in their ongoing life and these tend to be conservative forces. It is not easy to bring about change within a group and yet in all encounters with people there is the possibility of change. If any change is to come about within the life of a group and if the group is to be maintained as the change takes place, certain things need to be borne in mind. There is, for instance, the creation of a recognition of the need for change, the establishment of confidence and trust between those who are aware of the need for change and those who are yet to be convinced, the clarification of the goal towards which the group is advancing and it may well be, at various stages, the examination of alternative goals. If such steps had always been taken when Stewardship Campaigns were inaugurated, a great deal of suffering and disaster would have been avoided. A necessary word of warning was sounded with regard to "change agents"—those who feel it laid upon them, at some particular time, to seek to initiate some change in the life and work of a group to which they belong. Such "change agents" must vigorously avoid all temptations to use or manipulate others for their own ends. They must be ever ready to examine their attitudes and relationships in the light of God's Holy Spirit. It was forcefully pointed out that "each person is by nature of his human creation a change agent. As a change agent, the possibility of a redemptive relationship is present in every encounter, but so too is the temptation to destructive relationships. The more power and skill we possess, the greater becomes our responsibility, because both the intensity and scope of our influence is magnified. The more pre-eminent our position as change agents, the greater is the judgment under which we stand".

In the enunciation of these and other insights in Theory Sessions, important lessons about educational methods could be learnt. Extensive use was made of "flip charts"—newsprint with the written matter in inks of various colours. These charts were carefully prepared, cellotaped onto the wall, covered by plain sheets of newsprint and only "unveiled" when the appropriate moment had been reached. The material for the session was prepared by groups within the staff and the presentation was



generally shared. Another member of the staff was always at hand to deal with the uncovering of charts for the lecturer and to perform other necessary tasks. Skits and rôle-plays were often used to bring home points that were to be made or that had been made. The difference between a skit and a rôle-play is that the former is usually fully prepared and has a pre-determined end, whereas the rôle-play, portraying a typical situation, is "open-ended" (i.e., has no pre-determined end). On occasions the delegates were divided into "huddle groups" to discuss questions, and findings were brought back to the plenary session.

After all Theory Sessions, and indeed after all group activities in the Laboratory, forms known as P.M.R.'s were circulated and filled in. These were Post Meeting Reaction forms and they sought to discover how the delegates rated the session, what they had found most helpful, what had not been clear to them in the lecture, whether they had suggestions to make. It should be added that one member of the staff, Miss A. Nakagawa, of Japan, was responsible for correlating all the information from these report forms and posting up each day in the Theory Session room, a comprehensive picture of the findings. This daily record was the object of much close attention from the delegates. The most important aspect of such P.M.R.'s, tiresome though they become in their regularity, is that they do provide the opportunity for delegates to make known their reactions and their views. There's no denying that this is usually a course of satisfaction to the human being!

In Application Groups, under the guidance of a member of the staff, the principles enunciated in the Theory Session were examined more closely and related skills and techniques practised. In order to increase awareness of *Process* and *Content* in group life, each Application Group was divided into two groups. Group A was asked to discuss "What are the basic problems you have in your work for which you hope to receive help here?" Group B being set the task of observing—some watching for what helped in the discussion, some observing what hindered in the discussion. Gradually, with practice, members of the Application Group were able to perceive the ways in which members functioned in the life of their group. Some, in the ongoing life of the group, were helping in task-fulfilment by, for example, clarifying the goal towards which the group was meant to move: others were obviously desirous of having their individual needs met when they were aggressive or seeking sympathy: yet others were fulfilling important maintenance functions as they showed that they were sensitive to the needs of others or as they sought to bring about harmony. In the practice of process observing various techniques were used, charts and report forms were valuable aids towards a ready perception of what is actually taking place in a group. Such techniques, though appropriate in laboratory conditions, may be entirely unsuitable for the normal working of groups in parishes and in the community.

One of the media frequently used during the course of the laboratory was rôle-play. It would be generally agreed that this was a most helpful projective device, but its uses and limitations need to be properly understood. A rôle-play is often a valuable means of awakening concern about a particular issue: it also opens up a problem in that its implications

are more fully apprehended and it enables those taking part and those observing to see more clearly differing points of view. It also has a subjective value in that group members sometimes begin to see themselves as they participate or observe. It needs to be pointed out, at this stage, that psychodrama, *where situations are purposely designed in order to enable the players to see themselves as they are*, should not be used. This is a specialised medium only to be used in psychotherapy. When rôle-playing is discreetly used and not overdone it is quite a powerful teaching method. The Application Group rôle-plays were a means by which behaviour was observed and analysed; one form of behaviour that was portrayed and analysed in rôle-play was "blocking action" on the part of a group member. Ways in which such action could be used creatively for the ultimate good of the group were also considered.

### TRAINING GROUPS

It was in the Training Groups that the real laboratory experience could most readily take place. In these groups delegates found themselves confronted with the task of *becoming a group*. A staff member was present but only made observations occasionally. Here all the forces, all the factors which are constantly at work in groups were experienced at first hand—the struggle for power, intolerance, aggression, withdrawal, support of others, sensitivity—all were found. Here gradually delegates began to see themselves, as members of a group, in a new light, the light of the Spirit of Truth: here they became more aware of the needs of others: here they began to understand more fully the real characteristics of a good group. One Church dignitary in reviewing the laboratory experience has written—"If we went under the harrow of seeking to know ourselves, of seeking to discover ourselves, it was an experience of great benefit. The main thing we learnt was that people are persons, children of God, and in His name they are worthy of our patient attention. Any suggestion that this provided a short cut to manipulation of meetings is false. All we can do is to recognise what goes on in a group and control our conduct accordingly."

It is in worship that the Holy Spirit can most effectively do His work of making men and women receptive to new insights and it is within the framework of worship that fellowship, at its deepest levels, can become a living reality. It is for these reasons that the daily offering of worship was such a vitally important part of the laboratory. At the daily Eucharist the priest members of the staff celebrated in turn, those of the Episcopal Church of America using the Liturgy of their own Church. A profoundly moving experience was the Eucharist, at which the Japanese priest, the Rev. Dr. H. Yanagihara celebrated. Adopting the westward position he faced the congregation of men and women, many of whose relatives and friends had lost their lives in the war with Japan. Here, before the altar of God, they were one, drawn into the closest bonds of fellowship by a common participation in the Holy Communion of the Body and Blood of Christ. It was here, at this moment, that love's victory was most clearly manifested, a victory that can be manifested in all our Group activities, in all our relationships in the Body of Christ, if only we will have it so.

## THE FRUITS OF THE LABORATORY

The seventy have returned and, like the seventy in the Gospel narrative, —it is with joy that they have returned—to their allotted spheres. Great interest attaches to the Christchurch Diocese for in its parishes and groups are 52 who have had this Laboratory experience. It is understood that it has seldom been the case that as many from a single diocese have attended the one Laboratory. What will be the results? It is dangerous to predict, but at least certain things can be said. Delegates have returned with a desire to be better members of their parochial units and to exercise more wisely the leadership that has been entrusted to them. But this is not all. There exists in the diocese the machinery for a total educational programme, for, as mentioned before, there are councils concerned with education of adults, adolescents and children all integrated under the one Board of Christian Education. Through the operation of this Board and its councils it is hoped to construct a curriculum which will provide for the needs of all ages: this should be a developing and an integrated syllabus. For those who will be intimately concerned with this supremely important task great help was received from Dr. David Hunter as he expounded, in a special session at the Laboratory, the philosophy of Christian education upon which the Episcopal Church is basing its syllabi and its methods. The truth, as it was stated by Dr. Hunter, is commonly accepted but far from commonly acted upon. It is that the Gospel is the good news that God has acted in the past and *is acting now* to save us. It is in the “now” that Christian education must begin—it is to the “now” that Christian education must return. Where the Gospel can be shown to be relevant to man’s basic needs now, there, at that moment, it becomes good news. This is the concept that is sure to be given full consideration as the curriculum committee does its work of preparing an all-age syllabus.

The task of evangelism, is now, as always, the primary task of the Church and its most pressing need. Does the Laboratory help at this most urgent point? It has enabled many to see that the work of evangelism can be greatly furthered by helping groups in the parishes to understand man’s basic need and the true function of the Church. In a special session at the Lincoln Laboratory the Parish Life Conference and the Parish Life Mission were described. These have been a source of stimulation to the life of the Church in America and more recently in Australia. They are based on many of the principles which find expression in the Laboratory. In the Parish Life Conference a limited number of selected representatives from two or three parishes take part in a residential week-end. Here, in groups, they examine questions like, “What activities go on in my parish?” “Why do these activities go on in my parish?” “What are the basic needs of man?” “What is the purpose of my parish?” In this way they are brought face to face with fundamental questions and this can result in a new personal experience of the relevance of the Gospel and the Church. Thus, representatives frequently return to their parishes more deeply committed to Jesus Christ and to the service of His Church.

The Parish Life Mission provides the opportunity of examining, in the parish setting, the basic structure of parochial life in the light of the real



purpose of the Church. It is conducted on five successive nights and, while it is open to the whole parish, those who have places of leadership or who are likely future leaders are especially encouraged to attend. The Mission programme is as follows—The Parish Analysis, The Parish and the Individual, The Parish and the Gospel, The Parish and the Group, The Parish and Christian Leadership. During the sessions, use is made of charts, of “huddle groups”, rôle-play and observers’ reports. Stress is placed on the importance of follow-up so that some continuing process is instituted.

The Christchurch Diocese has now had its first experience of these evangelistic enterprises and reports indicate that there has been a definite quickening of life as a result.

In a world where there is so much division and striving and back-biting it is imperative that the Church should give earnest heed to the apostolic injunction to stand fast in one spirit, with one mind striving together for the faith of the gospel. It can be safely said that the seventy delegates at Lincoln College agree that a Church and Group Life Laboratory assists greatly towards the attainment of this most necessary end.

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Rev. Canon K. H. M. Creal (Canada)  
Rev. Canon A. K. Cragg (Sub-Warden of St. Augustine's College)

Further details may be had from:

The Secretary of the Summer Courses,  
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# RUANDA 1961

CANON E. L. BARHAM

General Secretary of the Ruanda General and Medical Mission,  
Auxiliary of the Church Missionary Society

THE twin kingdoms of Ruanda and Urundi, are tucked away between the Congo, Uganda and Tanganyika, at the watershed of the Congo and Nile rivers. Thickly populated, they present what may be unique in Africa, a feudal system, only now breaking down. The two tribes are near relations with very similar languages and customs, and with the animosities of some relations! Several centuries ago Hamitic cattle owners migrated down to that area, turned the local people into their serfs, and established two hereditary monarchies. The tall, aristocratic ruling class, the Batutsi, brought a definitely superior culture with them, and although only 15 per cent of the four million people, maintained easy and unquestioned ascendancy over their serfs. There must have been heavy mortality through famine, as the lush river valleys were reserved for grazing the Batutsi cattle, and the cultivation on which the 85 per cent Bahutu lived had to be done on the wind-swept soil eroded hillsides, and any failure of rains would have spelt death to thousands.

The religion was animistic, the abode of the spirits being on the tops of the volcanic range of mountains at the northern boundary of Ruanda known as BIRUNGA. Most of the spirits appear to be malevolent, and witch doctors were in great demand for appeasing them.

Into this area came the Germans in the early years of this century, in their entry into what is now Tanganyika. They combined Ruanda and Urundi into one administrative unit and ruled by force of arms. Some of the solid forts they built are still being used as Government offices. But the first World War saw their expulsion, and the Belgians were given the League of Nations Mandate for the area, joining it loosely to the Congo, with a Provincial Governor. In the years between the two wars, there was much uncertainty as to whether they would be allowed to keep the Mandate, which made them chary of putting too much money or personnel into the country, and development was slow and half-hearted.

The German Protestants had established some mission stations, though by the time the war ended, and Belgians, Danish and others were able to enter, there was hardly a sign of their work left. The Roman Catholics poured in and soon occupied a dominating position in the country, and were demanding that the Belgian Government should only subsidise national (Belgian) missionaries, who were nearly all Catholic. Nevertheless, in the providence of God, a little movement started in northern Ruanda, bordering on Uganda. In 1921, two C.M.S. doctors in the Mengo Hospital, Uganda, received permission from their Society to start pioneer work in the south-west where there seemed to be no Christian witness. The Belgian authorities would not grant them permission to enter at that time, and they established themselves with their wives, in February of that year, on the edge of Ruanda, in the Kigezi district of



Uganda. Here they found a tribe of virile highlanders in sore need of medical help, and they quickly built a hospital and began work. Then occurred one of those twists of circumstance that God delights to use. The British were granted a strip of land in Ruanda for surveying a Cape to Cairo railway route, and the doctors seized the opportunity to go in and establish a small work there. Later—what the doctors could not have foreseen—the British abandoned the scheme, and the land reverted to the Belgians. But the doctors were in and in the course of time permission was granted and what is now the Ruanda Mission had begun.

The two doctors were permitted to start this work, but with the understanding that the C.M.S. could not support them, and so it came about that a body of supporters grew up in England known as Friends of Ruanda, and later the Ruanda Council was formed to direct the work and policy of the Mission. This functions as a sub-committee of the Parent Society but with a fair degree of autonomy, and responsibility for raising and administering the finances.

It was planned to fan out from the original centre of Kabale, Uganda, with three or four centres in Ruanda, a similar number in Urundi, with medical, pastoral, and educational work based on each of them, and a network of "chapéles-écoles" in the villages. This has been faithfully carried out, and today there are ten centres of missionary occupation, with seven hospitals, in addition to two leprosaria. There are some 2,500 village churches, each with an evangelist in charge, and supervised by about 50 African clergy.

The hospitals are of the 50 bed variety, with a missionary doctor and sister in charge, and a locally trained male and female staff. The Government recognize these as part of the medical service of the country and subsidize them. Similarly the schools are under Government supervision and receive subsidies both for missionary and African workers.

The specifically pastoral side of the work, of course, received no help of this sort, and has been encouraged from the beginning to support its own workers, the whole church being self-supporting and self-governing today. The African clergy are in charge of large districts, with perhaps 50 or 100 small churches in their care, responsible for finance and discipline apart from the administration of the sacraments and other services.

It may be asked where these men were trained. We have followed the Uganda system of training church workers; a young man after his baptism might offer as a junior catechist, and start work under a more experienced man. Before long, he is chosen for the first year's course of training in one of the Church centres. He then goes back into work again in a village church for two or three years, before taking the second certificate course, one more year of residential study. Once again he goes back to a church, and may then be called in for the third year course. These courses are graded and are designed to fit a man for more and more responsibility, probably in charge of a sub-district. It is then only, and after 10 years or more of service that he is finally chosen for ordination and comes in for two years to the central Divinity School. In this case he will bring his wife and family and live in a self-contained cottage. There are classes both for the men and their wives at the Canon Warne

Memorial College, at Ibuye in Urundi, and their children attend the local Mission school. Most of these men have had a minimum of formal education, and this is a definite disadvantage, as the standard of education gradually rises in the country. But there is now a small stream of secondary school men, who are prepared to make the financial sacrifice necessary in leaving other more remunerative posts—and school teaching is one of them—to accept the rates of pay which the church is so far able to give its clergy.

### THE REVIVAL

In view of what will be said later in this article about the political situation, it may be useful to describe something of the spiritual background of the young Church and to try and assess its readiness or otherwise for carrying on its witness in a very rapidly changing Africa. In the 1920's the Ruanda Mission pushed out many outposts in the form of village "churches" manned as we have seen with men of very little training. The result was that there was a rapid but superficial growth of an infant church, and many hundreds were admitted to the church by Baptism, with sometimes very little real evidence of a change of life. A small handful of missionaries and Africans became increasingly concerned about this and in the early 1930's, there were the beginnings of a new conviction and a realization of the deeper meaning of Christianity.

It was at the first Mission centre to be started over the border in Ruanda proper, Gahini, that the doctor in charge started daily classes of instruction for his hospital staff, giving regular and systematic Bible teaching on the great fundamental truths of redemption. The head dresser was the first to be convicted by the Spirit, of dishonesty in his life and work, and came into the new experience of forgiveness through Christ, and a new birth. He was a man transformed, and from that time (to this) has been that doctor's closest ally in the proclamation of free salvation in Christ. Others joined them one by one until there was a fellowship of new men and women on that place. Shortly afterwards a similar movement began on the first centre to be started, on the Uganda side, Kabale, and they sent to their friends over the border for help. A team of witness went, and in a week of meetings, there began a wave of conviction of specific sins over that gathering of two thousand people. Many admitted to stealing and made restitution, immorality was revealed, and a new standard of righteousness was established then which has remained through all the succeeding years. This new spirit moved out into the villages, carried for the most part by individuals who had themselves been blessed and longed to pass on the good news to others. It was much more this simple witness in the everyday affairs of the community than a great preaching movement. From time to time conventions were arranged, and people would meet from different churches for a day or sometimes several days of meetings. These have always been conducted by a team of speakers, and no individual speaker has ever been given any special prominence. This has surely been an inspiration from God, for it has enabled large numbers of people to be led and established, without having to wait for some great speaker. The Bible has been accepted as the authority, and the addresses given are

essentially Bible talks, with a pointed and practical application to the spiritual lives of the hearers.

Something should perhaps be said about the message of Revival. It is significant that the basis of the Ruanda Mission includes a belief in the Bible as the Word of God, and also belief in the death of Christ as an atoning sacrifice, significant because this has been the heart of the message of Revival, and the secret of its continuance. Practical holiness has been the aim and heart of the movement, and is maintained by the immediate repentance of anything which may creep into the life of an individual and bring conviction and "loss of peace". It is here that the message of atonement through the Blood of Jesus is found to be so powerful.

This movement of the Spirit moved on through Ruanda-Urundi, into Uganda, through to Kenya and Tanganyika, and everywhere groups of keen Christians can be found today in East Africa, linked in a very real fellowship, which transcends racial and tribal barriers, and also, where these exist, denominational barriers. There has from time to time been opposition to the movement, mostly from inside the Christian churches, rather than from outside. A number of the Protestant Missions are working in Ruanda-Urundi, and are co-operating closely together in an Alliance. But it was hard for American, Danish and Belgian, Quakers, Baptists and Presbyterians, to believe that there could be Revival in the Anglican communion; yet so it was, and gradually opposition faded, and the fellowship extended. In the Anglican church, too, there was considerable temptation at one time to break away, and form a new church. But this has been resisted and the whole movement has remained solidly within the church, and has proved to be a considerable strengthening to the church.

Most of the initiative for evangelistic efforts comes from these people, and the majority of candidates for the ministry come from them also.

#### POLITICAL SITUATION

For centuries Ruanda and Urundi have lived under the rule of the Mwami (or King) in each tribe, and his sway has been absolute. But as the Bahutu, the "serfs", began to go outside their territory for work either into the Congo on the one side, or into Uganda and Tanganyika on the other, they heard sentiments expressed about the possibilities of a democratic way of life very different from the autocracy of their overlords, the Batutsi, and new ideas crept in. The Mwami of Urundi in the South had ruled for many years, and had held his people together, and there is still little disturbance there. But in Ruanda to the North, an event took place in 1959 which shook the tribe to the depths. Their giant six foot nine Mwami was dining in a hotel in the capital, Usumbura, when he was suddenly taken ill, and died in hospital within a few hours. It may well have been a cerebral haemorrhage, but every man in Ruanda is firmly convinced that he was poisoned. The Belgians wished to postpone the announcement of his successor, but at the funeral, there was a sudden and very stern demand from the people to be told the name of the successor before they buried the deceased King. There was very nearly a riot, but the situation was saved for the moment, by the produc-



tion of a tall youth of 23 who was declared by the King's counsellors to be his choice. The Belgians bowed to necessity, and he was proclaimed Mwami.

From that time on the situation in Ruanda began to deteriorate, and in November of that year, there was a sudden outbreak of arson in one part of the country and then in another. Bands of Bahutu went round systematically burning down the huts and houses of the Batutsi. The Belgians seemed to be nonplussed, and slow to take action. One Mission station of the Ruanda Mission was attacked, not so much on its own account, but because it was sheltering one or two Christian Batutsi. The situation was saved more by the coolness of the only two lady missionaries on the spot, than by any action by the administration.

The Batutsi were being driven out from place after place. Bahutu were progressively appointed as chiefs, and various political parties arose with confusing combinations of allegiance. Some of the Batutsi took their precious cattle across the border into Uganda, until the people there began to complain of overgrazing. Many of them were taken to a bush area and hastily settled by the Belgians into temporary accommodation, in wild and rather unhealthy conditions, and fed with such rations as could be improvised.

Things were in this confused and deteriorating state, when Congo across the border was declared an independent republic, and the Belgians moved out. This meant for Ruanda and Urundi that their connection with the Congo was severed, as they were mandated territory, and the Belgians were still responsible for them. When the Force Publique in Congo mutinied, their units which had always policed Ruanda-Urundi were hastily withdrawn and sent back to Congo, and Belgian troops took their places. Thus the Congo disaster only indirectly affected Ruanda. The Government then pressed on with preparations for independence for their mandated territory. As a first step, the country was divided up into "communes", and elections held for the appointment of "bourgmestres" and councillors. In spite of some intimidation, this went off fairly peacefully, and authority was gradually delegated to the communes, who would thus have experience at a small local level of administration. Most of these men were Bahutu who had had no previous experience of ruling, and had much to learn.

Meanwhile the people heard the words "Democratic" and "Independence", and used them freely, but with very little idea of what they meant, and with less idea still that they carried with them responsibilities. Various political parties were working against one another, with personal ambition and petty factions jeopardizing any chance of achieving a stable, settled regime.

Recently the Mwami of Ruanda has been taking refuge outside his land; he has been to America, to Belgium, and is now thought to be in Congo, possibly seeking the support of the Lumumbists, to try and stage a comeback. This certainly constitutes a threat to the peace of Ruanda, with the risk that the disturbances of Congo might spill over into Ruanda. Then on January 28th, 1961, a meeting was called of bourgmestres and councillors, and the Mwami deposed, and the Republic of Ruanda proclaimed. This was peacefully accomplished, partly perhaps because the people are

so bewildered by the kaleidoscopic changes in their country that they do not know which way to react. The proclamation took place on the very day that a delegation from United Nations, consisting of representatives of Haiti, Togo and Iran, were to arrive to supervise elections for central legislative assembly.

It is almost impossible to foresee what the outcome of it all will be. Economically these two countries have no wealth; minerals have not been found in any great quantity as yet. The produce of coffee has been pushed on by the Belgians, and exported, but it needs considerable pressure to keep the crops well cared for, and free from disease, and this is not easy to maintain in a country that is not at peace within itself. Moreover transport of any exports to the coast is a heavy burden. The smallest unit that would seem to be economically viable would be the continued union of Ruanda and Urundi. But this neither tribe is willing to approve, and insists on separate governments and separate economies. If independence is given in 1962, and the Belgian subsidies disappear, which way will they turn? There is very little real connection with the Congo; ethnologically their links are much more with the western side of Tanganyika, where approximately the same languages are spoken through the whole length of their contact. Would they perhaps look toward a Federation with that side, or will there be strong political persuasion, to make them join a possible Congo federation?

#### WHAT OF THE CHURCH?

In all this uncertainty, what is the position of the Missions and of the Church? The missionaries report full classes in the schools with numbers being turned away for lack of space; patients continue to attend the hospitals in good numbers; and the eagerness to hear the Gospel is greater than it has ever been. The opportunities among the Batutsi refugees are exceptionally encouraging, which gives rise to the hope that they might one day be reinstated in their country, no longer as proud overlords, but as new creatures in Christ, humbled and purified, able to take a part in the building up of a new order.

It is clearly of great importance to proceed with the transfer of authority in the church from missionary to African, and particularly the handing over of responsibility, as quickly as possible in Uganda, four of the eight Bishops in the new Province are Africans, one of them a native of Ruanda. In Ruanda-Urundi Diocese, the Bishop is a missionary, but all the Rural Deans are African. In the matter of education, the greatest need is for a greatly accelerated secondary school programme. Under the Belgian system the standard has been so high, both in buildings and equipment, and in academic curriculum, that progress has been very slow. For instance, Flemish has been an obligatory subject in secondary schools, as well as French, and few foreign teachers can offer this subject.

It would seem that Government subsidies for medical and educational work are bound to be curtailed, and it will be vital for the missionaries to be more fully supported from England, so that they will be able to continue their work independently of local resources. It is impossible to tell for how long their services will be required, or their presence tolerated. At present they are needed, and seem to be wanted, more than ever. The

present time is the crucial opportunity for missions to give their maximum contribution, to train and establish the local Christian community to stand on its own legs in the difficult days of a newly independent country. If the transition can be made peacefully, there may well be a need for European workers to work alongside the Africans for many years, not so much as "missionaries", but as friends called in to help. It may well be that the African church will do the calling, rather than any missionary society doing the sending.

Supremely however, the need of the church is not for education or for medicine and other social services; it is for the spirit of Christ to permeate its activities and its witness. When these troubles began to fall on the country, it was an encouragement and relief to hear that the great majority of the Christians were standing firm. The Revival which God had sent was the preparation of His people "for such a time as this". One of the great features has been the fellowship of the brethren in Christ, transcending barriers of race and tribe and class, and in some cases breaking them down, finding that "enmity" which is such a tragic factor in these political upheavals, has been abolished in Christ, "in His flesh". The Kikuyu Christians in Kenya who had been blessed in Revival were widely recognized as having played a large part in the defeat of Mau Mau, by their refusal to hate, and their refusal to take part in the oath-taking. When the disturbances were taking place in Ruanda, those Kikuyu sent a heartening message to their brethren in Ruanda, urging them from their own experience to stand fast in the Lord, and not get involved in the bitterness and enmity around them.

This is the big contribution that the Christian church can make. The European missionaries, if they are given the time, and, more important, if they are given the *grace* to walk humbly along with their African brethren, have much still to contribute in training leaders and encouraging the Christians. Communism is making a strong bid for the soul of Africa. If it should be successful, it would mean the end of the European missionary enterprise as such. The missionaries would have to leave, as they would be an embarrassment to their African brethren. But it would not mean the end of the Christian Church in Africa. "The gates of hell shall not prevail against it". It is salutary for us to keep this fact in mind as we move into the uncertainties of the immediate future. We are warned in St. John's vision of the Apocalypse of difficult days of persecution for the faithful few. But we are also assured of ultimate victory, as we follow the Lamb who goes forth conquering and to conquer; for He is the King of kings and Lord of lords, and the kingdoms of this world will have become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.



# THE MINDOLO ECUMENICAL FOUNDATION

## Admission of Defeat—or Portent of Victory?

THE REVEREND FREDERICK T. SILLETT

**T**HE Copperbelt of Northern Rhodesia has long been a laboratory for ecumenical work. As far back as 1933 the International Missionary Council sent Merle Davis to lead a commission in a study of the social and spiritual problems resulting from the rapid development of the great copper mines which were attracting large numbers of Europeans and Africans to the new towns hacked out of the African bush. Davis's report, entitled "Modern Industry and the African" presented a challenge which the Churches could not ignore. As a result the United Mission to the Copperbelt was created, which brought together the Anglicans and the Free (Non-Conformist) churches in a united effort to deal with the problems of education and social welfare. This organization carried out a vigorous and effective programme. By 1951 the resources of the Churches in money and manpower were recognized to be inadequate to cope with the large populations by this time present in the Copperbelt, and the Government assumed the responsibility for education. The United Missions ceased work in 1955, and a new body known as the Copperbelt Christian Council was formed, consisting of representatives from the Anglican and Free Churches on the Copperbelt, with the task of developing effective Christian leadership and witness in the community. In 1957, the Reverend Peter Mathews, a Congregationalist minister, arrived to take up the post of Executive Secretary to the Council, which was in receipt of annual grants from the great copper-mining Corporations adequate to finance his appointment.

Mathews, with a few Non-Conformist and Anglican colleagues, wrestled for over a year with the task of developing an active programme among the member Churches of the Council, without any success. This was due primarily to the fact that the assumptions on which the work of the Council was based did not correspond, in the main, to the facts of Christian life at the parish level. The three keynotes of the Council were the non-racial nature of the Church, the Christian validity of ecumenical work, and the desperate need for a bold and sacrificial response to the challenges presented to the Church by the sociological distortions, the superficial materialism, and the injustices of racial discrimination characteristic of the Copperbelt. The towns had developed on the pattern of total physical segregation of African, European and Asian. So, we had the "European" church in the centre of the European housing area,

and the "African" churches in the soul-less anonymity of the vast African townships; with this separation thrice compounded by the denominational barriers. The life and attitudes of the European Churches were characterized by a conservatism (it would hardly be too harsh to say, a blindness) in relation to the preaching and living out of the social and political implications of the Gospel in the situation. The inborn assumption of paternal responsibility for the African—which rightly characterized the initial "missionary" phase in the rural areas—contributed (as it still does) to a general assumption that the continued leadership of the European within the Church—and the African Christians acceptance of this leadership—was assured for a far longer period than was either realistic or right in the face of the mounting demand of the African for self-hood and its expression within the Church as within the nation.

The Social Gospel had not been particularly emphasized at the Mission Stations. The pietistic Christianity imparted there to the African was inadequate to prepare him for the rapidly-developing world of which, in the last two generations, he has become increasingly conscious. It was equally inadequate to provide him with a Christian basis for his response to the challenges and tensions presented by urban life and by the rapid awakening of African political consciousness.

This failure of the Church to teach the Africans the social and political implications, in their condition, of a following of Christ, has been the greatest single contributory factor in the rejection of the Church by so many of the natural leaders and the semi-educated, and "the ranks of the African nationalist movements contain many who have lapsed from Church membership largely on this account." (N. Rhodesian Council pamphlet "1961—a Christian Viewpoint.")

On the European side, the Church's general abstention from politics and her partnership with Government in earlier days has contributed to that dualism, in the average European's mind which expresses itself in the cry "the Church should stay out of politics" and which, over the last few centuries, has so restricted our showing of Christ to the world in the world. This separation of "religion" from "real life" is a world-wide phenomenon of which the Church in our generation has become more deeply aware. But because this attitude has on the whole suited the prevailing hypocrisy of so much European thinking in the Central African situation in relation to racial problems and African emancipation, it has become particularly acceptable and widely espoused.

It is easy to see, therefore, why the Council's efforts to stimulate effective Christian action and witness *within the congregation of the Christian Churches* met with failure. So, on a hot afternoon in July 1958, five men met in the Anglican rectory in Kitwe to discuss this problem and to seek the guidance of the Holy Spirit towards its solution. They were Peter Mathews, Henry Makulu (a leading non-Conformist layman), Gordon Morris (Presbyterian minister and Moderator of the United Free Church on the Copperbelt), Frederick Sillett (Anglican rector of Luanshya), and Donald Weston (Archdeacon of Northern Rhodesia and rector of Kitwe, killed tragically in a road accident just prior to the inaugural meeting of the new Foundation). From this meeting came the decision to

establish in place of the existing Council, an independent Ecumenical Foundation, which should seek to develop Christian leadership training in many fields, become a centre for ecumenical and Christian encounter, and in general act as the Church's central agent for the development of programmes for Christian action on an ecumenical basis. On May 6th, 1959, the Inaugural meeting of Governors of the new Foundation was held, the writer being elected Chairman, Henry Makulu vice-Chairman, and Peter Mathews of course, Executive Secretary. The Constitution provided that the Foundation should (1) Hold educational courses for a wide variety of individuals and groups within and without the Christian Church with a view to the development of a Christian conscience at every level; (2) Arrange study conferences of lay experts and theologians on problems which call for pioneering in thought and action on the part of Christians or of the Ecumenical movement as a whole; (3) Promote research and action on problems facing the Christian Church in Africa.

Governors were appointed as follows:

- 4 by the Anglican Bishop of Northern Rhodesia;
- 4 by the United (Free) Church of Central Africa on the Copperbelt;
- 4 by the Christian Council of Northern Rhodesia;
- 1 by the United Society for Christian Literature;

5 other individuals appointed by the Governors, in order to secure representation of as wide a field of interest as possible.

The Governors were also empowered to invite any Christian Council or equivalent bodies in Africa each to appoint one Governor. (Southern Rhodesia and Nyasaland have already done so.)

On April 22nd the Ecumenical Centre was formally blessed and dedicated to the glory of God by His Grace the Archbishop of York.

In eighteen months of life, the Foundation has received donations of approximately £60,000 with a further £70,000 expected in the current year. Its permanent full-time staff now numbers 12, with a Director of Youth Leadership work expected to arrive in July. It occupies 100 acres, some three miles out of Kitwe. Dormitory space for 200 people is available, with appropriate refectory, conference and seminar rooms, and staff housing. Soon it is hoped to build the Interdenominational Chapel, on a peninsula in the small lake which borders the Centre, and then, when funds will permit, an administration and library block.

In the Women's Training Centre, under the direction of Mrs. Johnson, of the United Church of Canada, African wives, with their husband's consent (and bringing one baby with them if they desire), come for a four-months course designed to assist them in the transition from rural to urban life and to enable them more self-confidently and adequately to fulfil their onerous new role as the wife and mother in the small family, as opposed to the more restricted and in many ways more insignificant role (even in a matriarchal society such as the Bemba) which they knew in the village as a member of the larger family of tribal custom. Here they are taught child-care, cooking, sewing, management of a money budget, and other useful things. But above all, through prayer and Bible study and instruction by wise Christians they are helped towards a vision of their vocation in their new surroundings, towards insight into its temptations



and conflicts, and an acceptance of the Christian means of surmounting them. They are helped to find and to understand their true foundations, in this new and complicated land of rapid social change in which they find themselves and in which in so many ways they feel themselves to be socially—and spiritually—"displaced persons".

Then, in the Writing Centre, African Christian journalists and writers come from many parts of Africa to be taught the art of writing by Dr. Wesley Sadler and his staff, under the auspices of the Literacy and Literature Committee of the National Council of Churches of America. Dr. Sadler, an American Lutheran, who spent seventeen years in this work on the West Coast of Africa, prior to coming to Mindolo, directs these six-month courses aimed at developing an understanding of the right use of language, and in preparing the African students to return to their own people with the ability to produce Christian literature in their own tongues. There are few activities which respond more clearly and more profoundly to the African's desire to express himself and his faith in his own thought-forms and his own tongue, and which have been more gladly welcomed by African Christianity.

The "Lay Institute" operations—patterned somewhat after the Evangelical Academies which have been such a significant factor in the Christian life of post-war Germany—are directed by Dr. Gustav Krapf, German Lutheran who was one of the pioneers of the movement in his own country. In the past we have brought groups together to discuss and to pray about such matters as the place of the Church in the rapidly evolving political situation, the various aspects of race relationships and the means for improving them, and the role of the beer-hall as a social institution. In addition, Refresher Courses have taken place, or are planned, for African school teachers, catechists and lay leaders. The programme for the current year includes conferences, consultations and seminars on such subjects as the techniques of group communication, Christian Community Development, Christian Stewardship, the Church's role in nation-building, and the role of woman in a changing society.

In the Department of Industry, Fr. Philip Bloy, Anglican priest for seven years with the Sheffield Industrial Mission, is planning a long-term programme for the development of productive relationships between Church and industry. As part of his orientation he is proposing to work for six months underground in one of the copper mines. With the arrival of Donald Newby of the World Council for Christian Education in July, a programme for the development and training of Christian Youth Leadership will begin, in conjunction with such organizations as Y.M.C.A. and S.C.M.

In addition to the specific activities for which the Foundation itself is responsible, our residential and conference facilities are used by a wide variety of Christian bodies. With the building of the chapel and the appointment of a full-time Chaplain to the Centre, it is intended that Mindolo will be used ever-increasingly by the Churches for retreats, synods, and quiet days. (This was one of the hopes expressed by the Archbishop of York in his speech at the dedication ceremony.)

It is not without significance that the Provisional Committee of the All-Africa Church Conference, at its meeting in Salisbury in September 1959,

agreed unanimously that their newly-appointed Secretary, Donald M'Timukulu, should be based at Mindolo. This is an indication of a growing belief that Mindolo is "central" to the life of the Church in Africa in more ways than one. From its inception, Mindolo has received the fullest support and encouragement from the World Council of Churches and the International Missionary Council. These agencies have captured—and enthusiastically endorsed—something of the vision of Mindolo's possibilities, among other things, as a laboratory for the examination and development of the manifestation of the Church's ecumenical life in Africa, of the contribution which the Churches of the world can make to this life in manpower, material aid and ideas, and of what Africa can contribute in return.

Then, in these days, when an increasingly self-confident African nationalism is sweeping most of the continent and challenging, by its frequent demands for absolute loyalty on a racial basis, the loyalty of the African Christian to his Church, perhaps the most urgent problem for the Church is to examine the nature of its life, and the apparent depth of the Faith in the African mind and spirit. The acceptance of much more than the superficial implications of membership in a multi-racial Church has been very limited on the side of our European Christians. And we are beginning to see that (partly because of the above fact and also because of the dynamism and broad deep-rooted appeal of the nationalist movement) in any conflict between nationalist policy and the Christian insistence on individual freedom of conscience, it is the former that prevails with the majority of our African Christians. The implications of this situation are far-reaching—and critical for the Church. It must ask itself the questions—What changes in pastoral priorities, in the deployment of manpower and money, in organization and congregational life, does this situation demand? Whatever other answers may be forthcoming there is one that cannot be avoided, and that is that we must give *NOW* the utmost priority to the training and encouragement of African leadership, both lay and priestly. For the Church's roots in Africa must be African roots, the Holy Spirit must be incarnate in African flesh, the Cross carried willingly on African backs, the Gospel proclaimed in a language which is, in the deepest sense, "understood of the people". Only then, and only so, will the Church live and grow strong and glorious in this land. To this task, as well, Mindolo is dedicated, and after the present transitional structures have been replaced by a Church rooted in the realities of Africa, Mindolo (and, God willing, similar ventures elsewhere in Africa) will remain as part of the abiding fruits of the great sacrifices of the Church's missionary effort, and the contributions made thereto by the Churches throughout the world.

I have added to this article the sub-title "Admission of Defeat—or Portent of Victory?". For if we believe (as I do) that God the Holy Spirit has brought Mindolo into being and led us to our present state, then we cannot avoid some painful and difficult questions.

*Does the existence of Mindolo constitute an abiding criticism of the pattern of Church life and teaching imported by the European missionary to Africa, and still being followed?*

Mindolo arose out of the ashes of the failure of the Christian congre-

gations (both African and European) to meet the challenges presented by their environment to the Faith. The factors contributing to this failure have already been discussed—the pietism of the mission station teaching, the failure to overcome the physical, psychological and social effects of racial discrimination, the lack of responsible and well-trained and self-confident African Christian leadership, both ordained and lay, the inability of the majority of the European Christians adequately to understand and faithfully to follow their missionary vocation. And yet, were these comments to be related to the circumstances and life of the average Anglican industrial parish in England, would not many of these same conditions and criticisms apply? How successful have we been in the breaking down of the social and economic barriers within the Church at home? To what extent do we have an informed and committed laity? Does not the gap still yawn between the Church as an institution and the community in which it lives? Are not “religion” and “real life” still kept as separate compartments in many Christian minds?

If the answer to these question is “Yes”—as I would certainly reply—then the existence of Mindolo does constitute an abiding criticism of the pattern of Anglican life and teaching, not merely in Africa, but everywhere. However, the question must then be posed—how is this criticism to be met, how are these unsatisfactory situations to be corrected? Do we need radically to alter the nature of our congregational life, the ordered forms and ceremonies, the patterned mediation of the covenanted means of grace? Surely not. In this—as in so many aspects of our work for Our Lord—the answer is “both—and” not “either—or”. The Liturgical Movement, the house-Church, the Christian Stewardship movement, the industrial chaplaincies, the more intelligent use of informational media are all, in our day, contribution to the revival of the Church’s life and the restatement of her relevance to the totality of human experience. But are we also, perhaps, being shown, that because of our limitations, at the parochial level, in man-power and money—and time—the Mindolo type of institution can also play its part as an instrument of the Church, aiding her above all in the development and training of an informed, responsible—and responsive—laity?

This leads to another question—*can institutions such as Mindolo be operated on a denominational basis?* My answer would be, unequivocally, “No”—so far as the Anglican Church is concerned. From the practical point of view the number of highly-qualified personnel available to staff such institutions (for we need several) could not be made available, in the light of the present man-power resources of the Anglican Communion. In addition, the necessary funds could hardly be found on a denominational basis. Although the mere fact of the availability of money for a project is no necessary attestation of the Holy Spirit’s desire that it should be carried out, it is nevertheless a fact that the wide-spread and generous support of Mindolo by Churches of many denominations in many parts of the world, as well as by the great mining corporations and the charitable Trusts, has only been made possible because Mindolo is an autonomous and non-denominational Christian foundation.

Practical considerations apart, however, there are deeper reasons why



institutions such as Mindolo ought to be—must be—ecumenical, non-denominational. The rationale behind the Mindolo scheme is

- (i) The need for the development of an informed and responsible Christian laity, for the building up of the “lay apostolate”;
- (ii) The need to move out towards a highly “secularized” and materialistic society, to proclaim the relevance of the Gospel to all the social, economic and political tensions and dislocations of the day, to recapture those who have rejected the Church because of her failure to teach and to demonstrate this relevance;
- (iii) The recognition that resources at the parochial level, within the congregations, are inadequate for this task.

Now, if this rationale is justified, two relevant factors need to be recognized. The first is that the dis-unity of the Church is a much greater stumbling-block, psychologically, intellectually and indeed spiritually, in the way of the conversion or re-awakening of non-Christians in Europe—and Africa—than we are generally disposed to realize. However much priests and theologians may accept the historical and doctrinal justifications of our present dis-unity, it still brings a sour taste to the mouth of the laity, informed or otherwise. In the first place the layman desires a common religious dimension to the unity that he experiences with his fellow-citizens, his fellow-workers, his friends and his relatives. (We have perhaps not examined as carefully as we might the implications for the Church of all these God-given experiences of unity.) Secondly, the layman regards the continuance of dis-unity, and the apparent lack, at many levels, of any impressive attempts to reduce it, as a failure of leadership. Thirdly, he sees dis-unity as a cynical question-mark behind all the talk of charity and love of the brethren. That these reactions are in most cases emotional rather than intellectual does not rob them of their significance.

This being so, the response of the non-Christian (pagan or lapsed) to nondenominational Christian initiative such as Mindolo is often very warm—as we have already found out. At our various conferences and consultations we have been able to present the Gospel anew to many, both African and European, who had remained apparently unresponsive at the parochial level, and to send them back to the parishes with an awakened interest.

The second factor partially justifying the rationale behind Mindolo is the reality, in our time, of the ecumenical dimension of the Church's life. This reality expresses itself in two ways. It comes alive in the existential, subjective experience of our ontological unity through baptism into Christ, at ecumenical gatherings, large and small. It has to be experienced to be known; but those who have experienced it would, like myself, affirm their conviction of its existence as a real gift of God. There are those who question the Christian validity of this experience, who would say that it is superficial, emotional, a sense of a kind of jolly all-togetherness, and nothing more. While the dangers of superficiality and emotionalism do certainly exist in ecumenical activity, the existential experience goes much deeper than this, enlivening heart and spirit with a warm charity and a conviction of oneness with fellow-Christians, in dedication to the one Lord, that may not be lightly brushed aside.

Intellectually, the ecumenical dimension demonstrates itself by the growing conviction that, particularly in the areas of social witness, a great deal of common ground exists between the various denominations. The great work carried on through the World Council of Churches and its constituent agencies in the fields of Christian responsibility in areas of rapid social change and of inter-Church aid attests this, as well as the work done by Christian Councils and similar ecumenical bodies in many countries and at many levels. However, this needs to be brought down more and more to the parochial level, to be fleshed out in local action. It is one thing to call conferences, to pool the experiences and prayers of Christians of different denominations with regard to some particular problem, to issue reports and pamphlets setting forth the insights that result. But this only the beginning of the work. And such agencies as Mindolo can, among other things, bring to the local Christians the insights and fruits of ecumenical unity of conviction on many matters affecting the life of the Church and the spread of the Gospel, can assist and encourage them to work (and to pray) in concert along particular lines.

### DANGERS AHEAD?

Here, then, stands Mindolo, to the glory of God—but also, with the whole Church, under His judgement. What dangers have we already experienced, and what others lie ahead?

We have been in danger of failing sufficiently to appreciate what may be described as the different dimensions of the Church in Southern Africa at the present time. Apart from the ecumenical dimensions, on the denominational basis we really have three, namely:

(1) The African vernacular dimension—the life and work of the majority of the African congregations, usually within the segregated communities in urban areas, as well as at the mission stations and in the rural areas in general. Here in general the last-generation (or generations) European missionary influence and training is still the predominant factor (certainly in the Anglican Church).

(2) The European vernacular dimension—the life and work of the predominantly European congregations, usually within the segregated communities in urban areas, reflecting in general the desire to reproduce the patterns of Church life and worship familiar previously in England or in South Africa;

(3) The non-racial dimension—the Church of Africa of the future—the little struggling Church whose foundations are laid in the misty no-man's-land between the opposing racial ideologies. This Church has, as yet, few permanent resting-places, no formal structure; its membership is small, consisting of that minority of European and African Christians who wish to demonstrate the visible reality of the non-racial nature of our Church, and are prepared to face up to the cost of doing so in the midst of communities where racial tension is high.

Mindolo up to the present has seen clearly enough the vision of the Church of Africa of the future and has devoted great efforts to the encouragement of its growth. However, we have tended not to pay

adequate enough attention to the real needs of the two vernacular dimensions. They are also composed of the people of God, they are also parts of the mystical Body of Christ, the training-grounds, however inadequate, for the Christians of the next generation, the sources of much prayer and unspectacular service. It is from the vernacular dimensions that the few go out to work for the creation of the Church of the future. It is within them, still, that the offering of the one pure immortal Sacrifice goes on by day and by year, that the covenanted means of grace are administered to a needy world. And so Mindolo, hand-maiden of the Church in Africa of the present as well as the future, has to devote more time and thought to her relations with the Church's vernacular dimensions and to the assistance she may render to them.

Another danger of Mindolo, and one that is present in much ecumenical endeavour, is that of failing to build squarely upon the Rock, of developing an intensity and variety of activity insufficiently rooted in, and undergirded by, prayer, the study of Holy Scripture, and worship: (A danger about which the Archbishop of York warned us in his speech at Mindolo's dedication.) In these first formative eighteen months, we have been unable to do as much about this as we have recognized to be desirable. However, with the majority of our permanent staff now present, with the formation of Staff and Student Councils, the building of the chapel and the arrival, we hope before the end of the year, of a full-time chaplain, the corporate spiritual life will now begin to develop along the desired lines. This does not reflect any intention to create a supra-church or some new ecumenical denomination—the dangers of this are obvious and well-known. So far as possible every member of staff will play his part in the life and worship of the appropriate congregations in Kitwe, the town adjacent to Mindolo. But we cannot avoid the development of corporate spiritual activity, for staff, students and participants in the various conferences, within Mindolo itself. Much will depend on the wisdom and the spiritual qualities of the Chaplain.

Another aspect of the danger of Mindolo's dis-association from the life of the Church in Africa, from the main stream of prayer and oblation and service of which she should be one of the manifestations, is that expressed in the statement that "Mindolo is an agent of the ecumenical Church". The idea that Mindolo is, so to speak, a subsidiary arm of the World Council of Churches (or the International Missionary Council), in any organizational sense, ignores the nature of the soil from whence she has sprung as well as the fact that her life is part of the life of the Church in Africa and may not, without disaster, be separated therefrom. The concept of "the ecumenical Church" is in any case one that, as a present visible reality, finds no support either in the fact of the existing associations between the separated Christian bodies or in ecclesiological doctrine. It is one thing to create Christian associations which develop a certain common mind under the guidance of the Holy Spirit, it is one thing for individuals to know the experiential reality of our ontological unity in Christ; but it is entirely another to think organizationally of "the ecumenical Church" in the present stage of developments. Mindolo owes a tremendous amount to the support in money, personnel and prayer of the constituent Churches of the World Council of Churches.



She owes a great deal to the continued endorsement, support and advice received from the World Council of Churches and International Missionary Council Staff. She is one of the channels through which the insights and blessings bestowed by God the Holy Spirit on the acts of faith and charity involved in the ecumenical endeavour are made available to the Churches in Africa. But, insofar as she has any ontological reality, Mindolo is not "an agent of the ecumenical Church"—however that phrase might be defined—but a new (and curious) fruit of the one Vine, planted in the soil of Africa's Church.

One last danger—that of what might be described as the "pragmatist heresy" (though it owes something to neo-Platonism as well). This is reflected in the idea that the solution to any problem facing the Christian Church can be found by calling a conference (including of course a certain amount of prayer and Bible Study). Now, it is highly necessary for Christians (and non-Christians too) to meet in a Christian atmosphere such as Mindolo can provide, to focus thought and prayer on a particular challenge to the faith or to society. The resultant dialectic, under the guidance of the Holy Spirit, brings guidance and illumination, corporately and individually. But it may not produce a "solution" in any definitive sense; for, so often in the life of the Christian and the Church, the answer is merely "Dear child of God, be brave, go on." Christian solutions are very often the faithful suffering of a particular condition, and thereby its redemption, but not its elimination. Here again, as in fact in all of the dangers which beset Mindolo, the corrective and the protection lies in a right identification with the sources of truth and holy wisdom available through the Holy Spirit in the Church.

Mindolo, as an institution, has had barely eighteen months of life. As the fruit and expression of the Church's travail and the Church's need, her roots lie hid more deeply. Her origins go back beyond the arrival of the first missionary in Africa, beyond the historic beginnings of the ecumenical movement, back indeed to that young Church in Jerusalem which struggled so valiantly in the midst of the social and religious turmoil of its day, that young Church on whose behalf the Apostle pleaded for alms in the countries beyond the sea. Insofar as Mindolo is or may be strong for the Church's sake, it will be a strength made perfect in the theological and institutional weakness of our beginnings. Insofar as Mindolo will stand for a new expression of the Christian mission of unity as well as for the growing unity of mission, it will be firm only by reason of the Rock which is Christ. Insofar as Mindolo stands in contrast to the traditional background of the Church's ordered life, it can be rightly seen against no other, and each is necessary to each. Mindolo expresses no admission of defeat by the Church adequately to fulfil her mission in Africa or elsewhere—but a portent of that victory which is assured to those who are willing to trust in the power of the living God, who has set His Church, as He commissioned His prophet, "over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

# CAN "GROUP" EXIST IN JAPAN ?

by the Rev. Dr. Hikaru Yanagihara

IN 1849 when Commodore Perry came to the shores of the isolated nation of Japan on board the "black ship"—so called by Japanese who saw a steamboat for the first time—the nation was awakened from the deep and self-satisfying sleep of 300 years. The Japanese complained that it took just one black ship to take their sleep away forever. They had been living securely in the national solidarity of feudalism in which everyone knew his place and role in society. They had to be awakened to consider the worth of individual persons. The missionaries, who came to Japan after 1859, gave the Japanese a new sense of the worth of a person in the sight of the Almighty. Thus, early Japanese Christianity, reflecting the theological climate of the mother churches in the West of that period, placed its emphasis upon individual piety and morality rather than upon the corporate nature of the Holy Fellowship.

A new emphasis on the corporate life of the Church was introduced in connection with the celebration of the Centennial of the Non-Roman mission in Japan, which was begun by our own Bishop Channing Moore Williams who arrived in Nagasaki on June 29, 1859. A comparison between emphases upon individuality and groupness coming 100 years apart may seem to be artificial. Be that as it may, the truth of the matter is that among the churches of Japan the corporate nature of the Church has not been given due emphasis. Because of the traditional doctrine of the Church, Anglicans in Japan did not place as much emphasis upon individual piety as other Protestant brethren; nevertheless even among Anglicans there has been a greater inclination to individual piety than to corporate experience of the Holy Fellowship. Theoretically it might have been understood, but in practice how much "fellowship" has been realized in Church life is open to question.

Now you may have a hint as to the meaning of the seemingly enigmatic title of this paper. The question raised by this title: "Can 'Group' Exist in Japan?" may puzzle the readers in the West. They may wonder, "Why! when Japanese have always maintained *esprit de corps*, whether expressed in a constructive or destructive way!" It is true, as their national history shows, the Japanese are "group-minded." They are so because they still live under the hovering shadow of a feudalistic social climate. Regardless of the strenuous efforts of the Christian missionaries

and others for the past hundred years "modern self-consciousness" has not taken hold among the whole nation. The feudalistic and pre-modern sentiment of the mass of the people cannot be denied. Hence, the question: are pre-modern group solidarity, and "group" of which we are thinking, to be regarded as the same?

We may say that wholesome "groupness" can grow only with the real self-consciousness of each individual. A pre-modern and feudalistic system does not provide the people with a real respect for person. But "groupness" and awareness of person and self are inseparable in their development. It is the given task of this writer to discuss the relevance of the Group Life Movement or the application of "group dynamics" to the life of groups in the Japanese churches. This writer interprets this movement, if it may be so called, as an American phase of the recent movement for the renewal of the Church, which on the Continent and Great Britain is being expressed in the form of various kinds of "lay movements." Developed on American soil this movement seems to depend more upon a discipline of recently developed social science.

## I

One hundred years after the first missionary arrived in Japan a group of people from the Canadian and the American Churches came to Japan to conduct the first "Church and Group Life Laboratory." The Laboratory was held at KEEP (Kiyosato Educational Experimental Project), the highland agricultural experimental station sponsored by the Brotherhood of St. Andrew, from July 21 to August 1, 1958. KEEP is located at the foot of Mt. Yatsu in Yamanashi Prefecture in mid-Japan, in a rugged mountain area, isolated from the noise of Tokyo six hours away by train. There, thirty-five participants, English-speaking Japanese and missionaries stationed in Japan, from the United Church, the Episcopal Church, the Baptist Church, the Y.W.C.A. and the Y.M.C.A. were awakened to the importance of "group life" in the Church in Japan. Financed by the American Episcopal Church, it was sponsored by the National Council of Churches of Japan as a part of the programme of the 14th World Convention on Christian Education.

After this Laboratory the participants formed regional study groups and kept studying and digesting their experience. At the same time a special committee on group dynamics was formed in the National Council of Churches of Japan and it promoted interest for the movement by contributing articles about the implications of group dynamics to the education of the Church. Spontaneous and voluntary movements on the part of the "graduates" of the first Laboratory made the second Laboratory possible.

The second Church and Group Life Laboratory was held at the same place from July 18 to July 29, 1960. This time out of fifteen staff members only four came from abroad to be "consultants." The thirty-eight participants included pastors from various denominations; Lutherans and Nazarenes participated for the first time. Others were educational workers, evangelists and editors of Christian journals. Programme-wise the first and second Laboratories were not very different, except that



the Japanese language was used. A more academic emphasis was made in order to satisfy the more "theoretically-minded" people. The staff members, both foreign and Japanese, were concerned to make the "Group Life Movement" more relevant to the Japanese Church.

The "Laboratory" is a specially designed conference of about two weeks duration, completely separated from ordinary daily routine to create experimental conditions for the study and experience of the forces and factors which work in group situations. Participants are trained to develop "diagnostic sensitivity" in group situations. Hence, it is not sufficient just to know the theories; learning must penetrate through cognitive areas in order that attitude changes may occur. This is the reason why a Laboratory is so important in the Group Life Movement.

The daily schedule of the Laboratory began with morning worship at 7. After breakfast the participants were divided into ten to twelve member groups called "Training groups"; each group having two "trainers". This group was most important for providing real group experience to the participants. After an hour and a half or so there was a short recess. Then a one-hour theory session was given. After lunch there were practice or application groups where various techniques of group dynamics were learned. Evening services were held after supper. The evening sessions were related either to theory presentations or were discussions on some special topics of interest. As a whole this was quite a strenuous programme and required much energy and concentration.

The exact theory topics and their order of presentation could not be set up in advance and the correlation of the programme was checked constantly with the progress of the people in the groups. This put a burden upon the staff members that was greater than conducting the usual type of conference. But this stands to reason because of the Laboratory principle of supporting theories by experience.

The ecumenical aspect of this Laboratory deserves mention. The services of the day were led by the staff or the participants who were free to follow their own traditions. One participant, a fundamentalist, made the following discovery: "I found out that an Anglican priest is a human being just like me." At any rate, the corporate feeling of the Laboratory as a whole, the major concern of which was to learn the relationship of person to person and person to group, provided an opportunity to see more clearly our common needs and God's common answer to us. The attitude of respecting another's point of view without diminishing the strength of one's own conviction—which this writer believes is a healthy principle in the ecumenical movement—was developed among the participants. In contrast to the ordinary inter-denomination conversations, which take place without real "meeting" between persons, most of us felt that we had a foretaste of a kind of unity which could exist among various traditions of Christians.

## II

In this section the writer would like to discuss the theoretical or hypothetical relevance of "Group Life" to Japanese society in general and to Japanese churches in particular. That is to say he would propose

to ask whether a discipline of group life can be effective in dealing with the problems revealed by an analysis of the social life of churches in Japan.

The pre-modern attitude of the Japanese has been mentioned before. It has an intuitive and irrational element deeply rooted in the personality. When we try to "make the path ready" for the Word, preliminary bulldozing is necessary. Attitude changes are pre-requisite for creating a new social climate. For this, science must speak. Imparting knowledge alone does not necessarily result in effective attitude changes. When we consider ways of evangelization in Japan, we encounter first the traditional sentiments which keep the Japanese pre-modern. Witness, on this New Year's Day literally millions of people attended famous shrines for worship; special train and aeroplane service was provided to take the worshippers to the more distant shrines. In Christian churches only a handful of the faithful attended the Feast of the Circumcision. The underlying feeling which leads people to worship at the shrines comes from traditional religious sentiment. They go there feeling "I don't know who is here, but tears stream down my face because I am filled with a sense of awe," as a famous Japanese poet intoned in olden days when he visited Ise Shrine, the imperial shrine of the Sun Goddess. The people go because they feel they ought to. National solidarity is sanctioned by such religious sentiment. We must recognize this as a common element in all religions, but we must face the problem of how this sentiment, directed to "unknown gods," can become re-oriented to the purposeful God of Creation and Redemption. In planning missionary strategy for a non-Christian culture one must know how to bring about a change in attitudes toward the cultural heritage, and it is precisely in this area that the discoveries made through the study of group dynamics can be most helpful. Knowing is one thing but doing is another. I am not proposing that the traditional culture of Japan be destroyed, but the attitude towards it must be changed from "tradition for tradition's sake" to a more constructive one.

The society which is steeped in such sentiments is a tradition-oriented one. Hence, little social mobility is in evidence. The changing of jobs is regarded as not respectable because it implies that something is wrong with the person, not the society. In this type of social structure human relations (and consequently ethics, also) are hierarchically determined: inferiors yield to superiors in position or status. Certainly inferiors depend upon their superiors and a leader is one to be depended upon. Leadership is thus fixed according to position or status, based upon the pyramid power structure. The final decision rests with the leader. When a consensus is sought by a group, under this kind of fixed leadership, the primary concern of the members is not to disrupt the harmony of the group even at the cost of sacrificing individual needs. To do this, one has to "read another's stomach." This, in a word, is a way of grasping another's meaning intuitively, since the mind is thought of as "resting in the stomach." Granted, this is often a surprisingly effective way of grasping another's meaning, it does not always produce clarity. This is typically oriental and here "group thinking" may well be equated with "one-minded" or "unified thinking" of a group dominated by its leader. Certainly in this process the worth of

each person concerned cannot be fully recognized. Over-emphasis upon vertical human relationship minimizes the horizontal relationship among persons. This cultural climate is reflected also in the church.

Since the days when the people flocked to the missionaries and sat under their desks to hear them, churches have been formed around "teachers." A teacher is respected simply because he is a teacher. According to a Confucian saying "The pupil must not tread within ten feet of the teacher's shadow." The early Japanese converts had two common characteristics. They were persuaded intellectually by the logic or clarity of monotheism against traditional polytheism and or by the finer quality of Christian moral teaching as against that of Confucius. Most of them were ex-Samurai (knights) who had been brought up in strict Confucian teachings. In either case religious persuasion was a matter of individual concern. This situation produced a self-complacent attitude on the part of Christians and resulted in a church that was a gathering of people who wished to improve their minds. This social climate still lingers on even in the church.

The organic nature of the church as a community of the Holy Spirit should be furthered, but it requires a more flexible teacher-learner or pastor-parishioner relationship and more understanding of the function of leadership. Even today many churches are known as "Rev. so and so's church" rather than as Tokyo Christ Church. With the recent emphasis on Continental theology, the pastor in one protestant church has taken the position that the church is a place where the Word is to be preached and nothing else done; he literally turns the congregation out into the streets as soon as the worship service is over. The people, young and old, are obliged to talk to each other on the street corner. They have youth meetings and other group meetings but this principle of the Pastor, it is reported, makes these meetings very cold. Granted, mere human fellowship is not to be the only element of the church, yet how can the Word be encountered concretely without being confronted through other persons? Sensitivity and skill which may be acquired through the Laboratory method of learning will contribute toward making the path ready to create "groups" in which the obstacles of human origin are removed, in order to enable real "meeting" between members belonging to their "common" Lord. (It is interesting to note here that, in discussing Christology, D. M. Baillie criticizes Karl Heim's theory of the *Führer* type leadership of Christ. Even to Him are we to give our blind obedience?) Many who attended the Laboratory commented that they were made aware of the fact that any group "grows" and they were made more sensitive to the power a group possesses. Our Lord taught us "Among the heathen it is their Kings who lord it over them, and their rulers are given the title of 'benefactors'". But it must be not so with you! *Your* greatest man must become like a junior and your leader must be a servant." (Luke 22: 25, translation from J. B. Phillips.) Humility is not to withdraw into one's own self but to achieve one's function according to his talents. This is what "shared leadership" in a group means.

Another aspect of the Japanese church which is often severely criticized



is its "self-enclosing" or "exclusive" character. A minority complex has no doubt contributed to this characteristic. But, also, it is probably due to the feeling of anxiety which rests in the feudalistic feeling of the "in-group." The fear of opening oneself up to "outsiders" can be remedied by the experience you gain in the Laboratory of knowing that everyone is just like you. One of the most frequent comments to be heard after the Laboratory is that one came to understand oneself better. Insights into oneself as a person in relation to other persons and to the group would lessen the fear of encounter with outsiders. Widening the range of holy fellowship, and expansion of the "group" under the guidance of the Holy Spirit, may be greatly helped by this experience of obtaining a deeper self-understanding in relation to others.

The Japanese church as a "group" of people, as well as Japanese society, is to be reconstructed to be more flexible and open to change. For this, changes in people's attitudes are necessary and this is done by the re-orientation of attitudes in human relationships.

In the field of education, particularly in Christian education, we may be able to point out the relevance of "Group Life." Just after the War an American observed that the average university students in Japan were untrained in the simplest procedure of conducting a meeting according to parliamentary rules. Since then the condition has been a little improved. However, we may ask the question whether parliamentary procedure alone is the best way of communicating with each other. The merits of this procedure are numerous and it cannot be denied that for democratic polity it is very worthwhile. This writer was given the privilege of attending the first Laboratory to be held in New Zealand in the summer of 1960. Here he found that the people were so thoroughly trained in parliamentary procedure that it was a means whereby any real "meeting" of the people in a group was avoided precisely by the use of this procedure, just as the Japanese avoided breaking the superficial harmony of a group by the "stomach reading."

In order to realize the fullest meeting of persons we need to become "bare" at first; then we must gradually reappraise various methods of approaching a consensus; the most adequate means will vary under different circumstances. In order to be able to determine the best means for a given time a greater sensitivity to factors and forces working in that particular area is needed. The experience at a Laboratory can contribute greatly to this.

Thus, we wish to know in what way cultural barriers block the effective operation of the discipline of group dynamics. Too much training in parliamentary procedure may become a deterrent to real "meeting" of people just as the mystical traditions of Japan were. Thus, we can see that cultural barriers are not necessarily the stumbling block. Human basic needs in relation are the same, but the expressions differ.

In the field of Christian education the imparting of religious knowledge or the content-centred approach has been the dominating pattern. Granted, the content must be taught, are we making enough efforts in Sunday Schools, Bible classes and religious instruction in mission schools to relate the truths of the Gospel to "living issues?" Whatever methods may be employed in leading the youth to the Truth, the Way and the

Life, teachers must be most "sensitive" to relate the Lord Himself to the learners as the Living One.

### III

If the arguments in the preceding section have been established, the movement should show favourable results. While the people began to talk about the Laboratory increased interest in it is seen among church leaders. The "practical" relevance of the Group Life Movement is already beginning to show, although in small and most invisible ways. Many "grads" of the Laboratory are making good use of their experiences in parishes and schools. In the summer of 1960 the Department of Evangelism of the Nippon Seikokai (the Anglican Church in Japan) sponsored a conference for laymen to examine the problems of evangelism. In this conference many of the techniques of group dynamics were utilized to stimulate the discussions of the participants. The priests in charge of the conference were "lab grads." In many cases the experiences of these "grads" are utilized in improving group functions. "Technical assistance" is only a partial contribution the Group Life can make. To equip a person so that he can comprehend the "process" which goes on in a group situation is of more importance. In concluding this paper, I should like to present an example of how the Laboratory experience helped the chaplains in a certain school in their work of religious education and evangelism.

Two of the graduates of the first Laboratory returned to their positions in a girls school. Emphasis upon Christian education at this mission school included, besides daily chapel services, teaching of Christianity one period a week and other religious extra-curricula activities, three days of "lectures" on Christianity once a year to the whole student body of almost 1500 girls in the 7th to 12th grades. These chaplains felt that limited time given only for "lectures" was not sufficient to relate the truths of Christianity to the lives of the students. Their suggestion that a more integrated programme be arranged was supported by many of the teachers and "religious week" took shape as follows: the first two days the students were divided into two groups, due to the facilities, and alternately heard various types of sacred music, with some explanations about them, and enjoyed "God of Creation", a film presentation showing some of the wondrous things of nature. Following the custom of past years, on the next three days, two periods each day were given over to "lectures." The highest grade, with a total of 350 students, was to have its own lecture hour. The chaplain who was to take the 12th grade students wished to carry out further experiments. He suggested that the home-room teachers participate in a panel discussion. This suggestion horrified them since they felt that if they should say anything "wrong" in front of the students their prestige would be lowered. (This is still a popular sentiment among the Japanese teachers who had been brought up in an authoritarian tradition.) The Chaplain, sensing this, made a concession and suggested that the discussion be limited to a human common interest such as "friendship", thus avoiding any religious issues about which they were particularly afraid to talk. Such a topic is very

close to the students' hearts and at the same time any teacher would have opinions about it. They were still reluctant to go ahead, and it was not until the chaplain suggested that they have a trial discussion among themselves, that they agreed to proceed. After this discussion, which was very successful and gave them all the confidence they needed, they agreed to appear before the students as a panel.

On the appointed day the students were thrilled to hear their teachers discuss friendship and to learn that they felt the same way as they did. As soon as the discussion was opened to the floor eager students who wished to express their opinions and direct questions to their teachers stood up one after another. Shy Japanese girls showed their potentialities so well. The following day the discussion of friendship was taken up in a dialogue between the two chaplains in order to relate the topic of Christianity. During lunch hour about 80 students gathered to continue a serious discussion about Christianity and when their time was up they arranged to continue the discussion after school. Seeing their enthusiasm, the chaplain decided to change his original plan to have a summary lecture the next day and asked for students who wished to be on a panel. They were delighted at this opportunity and the next day's programme was arranged to have all the volunteers on the platform as a panel. Accordingly the seating arrangement of the auditorium was changed to form a sort of semi-circle with the panel and the audience in order to achieve a face-to-face situation. Lively discussions went on among the students themselves often with various teachers giving opinions on certain points. The meaning of Christianity on their level was the result.

Granted, there were many shortcomings and uncontrollable factors such as too many students, at least two conspicuous results were noticed. One was that they learned how to think together. This was expressed in a very interesting way a few weeks later. When the student body had their usual meeting the chairman remarked at the opening of the session, "since we learned how to discuss during 'religious week' let us frankly express our honest opinions." The other result was that one of the neighbouring Anglican churches had an overflow congregation of students from this school every Sunday and literally had to build a larger church in order to accommodate them. Of course "religious week" was not the only factor in this enthusiasm, but it certainly can be argued that the intention of these two "graduates" of the first Laboratory, wisely utilizing group dynamics techniques, contributed to this success. However, what should be noticed here besides their use of some techniques, and this is most important, is the process of planning an integrated programme based on sensing the needs of the group. Among the students there was a need to express their opinions in the search for the Gospel. This sensitivity in attempting to make "religious issues" relevant to student's lives is a concrete example of the way in which Laboratory training may have effect for both the evangelistic and educational ministry of the Church.

The relevance of the "Group Life" approach in Japanese churches has been discussed from theoretical and practical points. In the western



world where the personal relationship of "I—Thou" is being threatened by mechanized organizations and in Japan where society is in transition from pre-modern to modern and real "meeting" of persons is difficult, the churches which reflect their societies should be the first to examine the attitudes governing the relationships in group life. It is my conviction that at heart we all wish to cleave to our Creator. Separation from Him and from our fellow creatures pierces our hearts. And yet, how many try to establish a fuller "communion" with all our hearts, and with all our souls and with all our minds. The renewal of the life of the Church is to be made as our responses to the work of God in this world, and we ought to give serious attention to any discipline that promises to contribute to make us "re-membered" in *koimonia*.

# CHURCH MUSIC IN THE ANGLICAN COMMUNION

GERALD H. KNIGHT

Director of the Royal School of Church Music

**H**AVING spent a great many years as an organist and choirmaster, sixteen of them at Canterbury Cathedral, it has been my good fortune, since I became Director of the Royal School of Church Music in 1952, to visit many parts of the Anglican Communion and to see and hear what church music is like.

After visiting every continent I come back with a feeling of optimism; not because everything in the garden is lovely but rather because there appears to be growing a much more general appreciation of the rightful place of music in worship and a stronger determination not to be satisfied with things as they are, even if they are good.

My visits to lands overseas are made under the auspices of the Royal School of Church Music, a body which exists to help all those who wish to make the music of their worship more worthy of being offered to God. It has nearly six and a half thousand affiliated and associated choirs, of which about one fifth are outside the British Isles, and new members are joining every day of the year; membership has more than doubled in the last ten years. These choirs join for one or both of two reasons: they value the work of the R.S.C.M. for the Church and think it should be supported; or they need the help the R.S.C.M. can give. I mention these facts as evidence that there is an increasing awareness of the need for reform in church music and a determination to bring it about no matter how difficult or unfavourable circumstances may be.

The problems in church music may be grouped under two headings: the choice of the music to be used and the way in which it is performed.

## THE CHOICE OF MUSIC

In the United Kingdom, thanks to the educational work of the Church Music Society and of the Royal School of Church Music, there has been a steady improvement in the quality of the music which is sung in churches; more and more people realize that music has to be worthy to be offered to God and not merely to be fit for human consumption. These ideas are by no means universally accepted overseas. Many a man from these islands has taken with him to a remote part of the Anglican Communion some piece of music which will for ever remind him of his church in the Old Country and of the folks at home. It is possible to sympathize with this but, at the same time to deplore the result. Missionaries from the British Isles have taken with them to the mission field hymns, the words and tunes of which have subsequently taken deep root in the affections of the natives. They certainly acted for the best, but now, when more and more of the natives are capable of appreciating

hymns of better quality, conservatism causes unworthy hymns to be still offered in worship to God.

Comparatively few people are capable of being objective when they consider the ingredients of public worship; even the otherwise severe musician or the purist in words will often be prepared to admit his fondness for some almost unmentionable tune or set of words. If this be true of an educated European, how much more true must it be of an uneducated Christian in West Africa or in the West Indies!

There is a further point in this matter of association: I have found many a native Christian sticking firmly to Victorian or revivalist hymns because they and all the things which go with them remind him of the country of the white man who brought the Christian religion to him and his tribe. To him Anglican music as used in England is, in fact, a mark of the true Anglican Church, and to depart from it would be disloyalty to that Church.

We live at a time when more and more is being said about the need to encourage the use of indigenous music everywhere, and undoubtedly this is a splendid ideal for which we must all work and pray. In a few parts of the Anglican Communion the ideal has begun to be realized. In Ceylon, for example, the Liturgy has been splendidly fitted by a competent musician with local traditional music, and there is consequently a complete congruity between the words and the music, which admirably matches the life and background of the people.

On the other hand, the difficulties in the way of achieving this ideal must not be minimized. In many countries there is a marked reluctance to make use for religious purposes of music which retains for many of the people memories of rites and ceremonies of a heathen or non-Christian nature. With the passage of time this reluctance will probably disappear and the music may then be satisfactorily fitted to religious words and used in church services.

Whatever music is used in worship it must be good of its kind—the best that can be found to suit the conditions and circumstances in which it is offered. As there is a wide difference between the music to be heard in an English cathedral and in a village church with the slenderest resources, so there are bound to be wide differences to be found in the music of Anglican churches round the world: it is not to be expected or wished that music should be uniform in style in the Diocese of the Arctic, in South India, in Polynesia, and in a fashionable church in New York. All should aim at offering to God the best they can contrive, and the best is of many kinds.

#### METHODS OF PERFORMANCE

If there is variety in the music which is offered in Anglican worship, even more is there variety in the method of its performance. As in the choice of music used so in the way it was rendered many missionaries carried with them from England their ideals of a church service and transplanted them in a number of very different corners of the mission field. Organs, surpliced choirs, *Hymns Ancient & Modern*, and *The Cathedral Prayer Book* were all exported, and it has amazed me to find native choirs in Africa singing the "Ely" version of the General



Confession and doing a number of other things which were customary in this country in the early years of this century but have long since been discontinued.

Organs have always been difficult to maintain in certain parts of the world where the absence of a maintenance man combined with a tiresome climate encouraged the use of the harmonium instead of a pipe organ. Some bolder spirits encouraged unaccompanied singing and this was particularly effective in those places where the singers, like so many Welsh people, were able to improvise harmonies for hymns in a quite remarkable and pleasing way. Occasionally one hears of the use of other instruments, particularly of drums, in church services.

Language can be a major problem in connection with church music. Whilst it is possible without doing damage to the sense and treatment to fit some languages to Anglican hymn tunes or even to Anglican chants, there are others which are quite unsuitable for such use. Inflected languages, in which a word may have as many as three meanings depending on the vocal inflection used, cannot be fitted to the ordinary Anglican hymn tune or chant without making often nonsense of what is being sung. I came across this most forcibly in the Western Region of Nigeria where Yoruba is spoken. Two churches which I visited in Lagos used music specially composed by T. K. E. Phillips, the Cathedral Organist, to solve the problems of an inflected language, but I was told that many Nigerians so love English hymn-tunes and chants that they will sing no other, even if by doing so the words make nonsense. This problem is met with elsewhere, and in my own mind I am quite clear that nonsense must not be permitted in any circumstances, however much enjoyment the music may give to the singers.

A further problem arises where a variety of people from different tribes and speaking different languages meet together for worship. English may well be the only possible *lingua franca* on such occasions. As it is not the mother tongue of the worshippers, complications can well ensue, and I have heard some quite astonishing attempts made to chant the English psalms to Anglican chants with results so grotesque as to be scarcely credible. This kind of thing cannot be edifying; where the language itself presents difficulties it is most unwise to add music and so increase the complications.

Choirs anywhere can be either a blessing or a curse. If they realize their true function—to lead the congregation in the sung and the said parts of the service—and do this humbly and yet efficiently, they may indeed be a blessing. On the other hand, a choir which imagines that it exists solely to give itself pleasure or to entertain the congregation may well provide a real obstacle to true worship. Choirs of both kinds exist in all parts of the Anglican Communion and it is part of my task to keep in touch with those who are members of the Royal School of Church Music and help them to try to live up to the ideals which our movement proclaims.

A big task, but a most thrilling one, awaits the Anglican Church. The Church of England in England has a musical tradition unequalled in Christendom; no Church has more splendid music in its treasury nor more churches and cathedrals where it is to be heard. Its parish churches

present an enormous variety of effort with music, large and small in scale and good and bad in performance. Churches in other parts of the Anglican Communion have sought to copy the English way; in some this was the right and natural course of action, but in others it is much to be hoped that, where they have not yet begun to do so, they will strike out on paths which are not English but derive from the life and thought of their own countries. The Anglican Communion contains a great variety of peoples and this fact should be reflected in the music of their worship. In music there will be diversity, all of it good of its kind and executed with all the skill, the patience, and the humility that can be mustered. But there will, God willing, be a unity of Spirit in the offering of music to the glory of God and the edification of His children.

# THE ANGLICAN CHURCH IN KOREA

by THE REVEREND ARCHER TORREY  
Rector of St. Michael's Theological College

ANYTHING written about Korea other than a diary is likely to become obsolete before it is published. The waters are being stirred up but only Christ can bring healing. If that sounds too much like a cliché, the reader is asked to consider thoughtfully the fact that the contenders for the role of saviour in Korea, up until the moment of writing, seem to favour cutting the infant in half rather than let another have it. There is no Solomon on the throne. The nation is dismembered between Egypt and Assyria.

But the Angel of the Church in Korea, sent from Canterbury in 1955, is also stirring up the waters, and in this stirring there is hope of healing. I refer to the episcopate of the Rt. Rev. John C. S. Daly, who became the Anglican Bishop in Korea in 1955 after a long and varied experience in Africa, including Ghana on the eve of independence. While his broad experience and relative objectivity have brought a stirring-up, his loyalty to the Church and its Catholic tradition combined with an intense pastoral instinct which responds instantly to every kind of need is being used to bring healing.

## SOCIOLOGICAL BACKGROUND

What is the situation in which the Church in Korea has to work? After 40 years as a restive part of the Japanese Empire (British readers will most easily understand Korea if they consider that Korea has more parallels, probably, with Ireland than with any other country—not only politically, but psychologically and religiously as well) Korea was liberated in 1945 by foreign troops. The country was dismembered along a line which shifted during the “June 25th incident” (the war which began on June 25th, 1950) and now runs diagonally from just north of the Han River mouth and the large island of Kanghwa to just south of the Bay of Wonsan. The important cities of Haeju and Kaesong are now north of the line and the important hydro-electric reservoir of Hwach'on is now south of the line, this being the net tangible result of the horrors of the war. The line is now referred to as the “DMZ” (Demilitarized Zone) rather than “38th Parallel”.

A number of refugees, sometimes claimed to be equal to half of the population of North Korea, migrated south during the war. The border is now the most tightly sealed border in the world and there is no communication across it except by radio or the official Truce Team. Technically, the war has not yet ended. Two of the world's major armies face each other across the Zone, and soldiers refer to it as “the Line”, meaning the “front line”.



Both North and South Korea have had land reforms which have broken the power of the old landlords, most of whom were Japanese, in any case. In the North there was a small population, much land, and no compromise. The economy, therefore, with the rehabilitation of industry, is now short-handed, and bidding for Koreans in Japan to return, as well as (it is reported) for Chinese settlers to come in.

In the South, the land reform was limited to land already under cultivation for cereals. Orchards and vineyards were classified as "mountain land", as are vegetable growing areas, and these come under "free enterprise". Thus those farmers who have rice-land do not have enough, millions are unemployed, and millions of acres of reclaimable land are lying fallow or actually eroding away. Reporters and political observers newly come to South Korea, but who once were in pre-1949 China, frequently express horror at what appears to them to be a meticulous duplication of the pre-1949 design for disaster in China.

The culture of Korea has been for so many centuries dominated by that of China that even the adulation of America which has now (or, at least, until very recently) become the mark of a "man of culture" in South Korea has been scarcely more than a thin veneer over a Confucianist base. However, the deep divergences between the Chinese temperament and the Korean temperament have resulted in Confucianism being modified on one hand, and serious frustrations being buried in the Korean psyche on the other hand. If another facile simile may be permitted, Korean Confucianism and Korean Presbyterianism (the dominant Christian denominations being of Presbyterian origin) are to their Chinese and Scottish counterparts rather as Irish Catholicism is to its French counterpart.

While industry is developing in South Korea, the population is still very largely rural. The economy is based on rice. A fair proportion of the rural districts' consumer goods are of Korean manufacture, but one gets the incredible impression that the vast bulk of consumer goods in the cities (which have perhaps one sixth of the population) are items of American origin. These have come into the country, free of duty and carriage charges, by way of the Military Aid Programme and the military and diplomatic Post Exchanges, or even the huge American relief programmes (although the relief agencies bend every effort to plug the leaks in their distribution programme). As long as this flow of superior manufactured products at free market prices comes into the country the development of local industry looks to be quite hopeless.

The Korean government (both pre- and post- last year's "April Revolution" which overthrew Syngman Rhee and his personal associates) counts on foreign relief agencies to feed the unemployed and has not yet, after seven years, successfully assimilated any appreciable number of displaced persons. The only displaced persons officially recognized as such are the northerners, whereas there is also a large number of southerners who have lost their farms due to the high rates of interest (10 per cent/month) on loans and the actions of the rice speculators.

Western-style education is booming and although many of the leaders in the field have degrees from Teachers' College of Columbia University, the centre of the pragmatic approach, in practice nearly everything is

done by the traditional lecture method and examinations are to determine the degree of accuracy with which students have memorized the lectures. University lectures run from 20 hours a week up to 30 or more. Everyone aspires to be put through this mill and, presumably, no harm is done by it, but there is a relative vacuum of creative thinking. One thing which does not enter the country by way of the U.S. Army, and which is carefully blocked by the Customs and Ministry of Education (which exercises complete oversight over all religious and moral as well as educational activities), is left-wing literature. The philosophies which animate half of the human race are not analysed or criticised, they are simply banned. In their place is offered a "freedom" which has meaning to and is precious to those who hope to enrich themselves and their clans, and to those who are dependent upon them.<sup>1</sup>

### THE ANGLICAN CHURCH IN KOREA

Against this background, what of the Church? No echoes at all come to indicate that the Church in North Korea has aught besides family prayers had in secret to mark the existence of a few Christians. Since to be Protestant was to be pro-American, and to be Roman was to be anti-Communist, nearly every convinced Christian of either kind left the country and crossed over to the South. How many Anglicans remained behind who were convinced Anglicans no one knows, but it is estimated that more than half of the Anglican membership of the entire country was in the North and remained there. A few came South, but only a few. Of the others there is no news.

The present population of the South is approximately 30 million, of whom two million are claimed as Christians. Of these, perhaps 250,000 are Roman Catholics and 4,000 (four thousand) are Anglicans.

The Anglican Church in Korea has had a difficult history because of its multi-national (non-segregated) character, its English sponsorship, its mediate position, and its evangelistic philosophy which limited its rate of growth. Only the Salvation Army was also multi-national and English sponsored, but its definite identification as protestant, its aggressive and simple evangelism, and its resultant considerable size saved it from some of the difficulties which beset the Anglicans.

One may conveniently divide the history of the Anglican Church in Korea into three parts. The period of tutelage lasted from 1889 to 1945, although the constitution has been—from before the first convert had been made—that of a church and not that of a mission.<sup>2</sup> Indigenization does not require any constitutional or institutional changes whatever. Part of this period of tutelage was under English (and a few American)

<sup>1</sup> For a detailed study of the forces at work in Korea refer to "The Ugly American" (Lederer & Burdick—Corgi Books) and, "China, New Age+New Outlook" by Ping-Chia Kuo (Penguin). "Prism" for May 1961 (Vol. V. No. 5) contains a succinct analysis of the Korean situation.

<sup>2</sup> The Korean Mission in London sponsors and supports the Diocese but does not control policy. SPG, the Canadian Church, the Australian Board of Missions, the American Church (both officially and unofficially) also contribute to the support of various phases of the work. The primary support, however, and the chief influence in the life of the Diocese is the Korean Mission, 55 Bedford Gardens, London W.8. The Mission publishes an excellent quarterly, "Morning Calm".

missionaries, part of it was under a Japanese bishop and native Japanese clergy.

The period from 1945 to about 1958, from the time when the Japanese clergy were driven from their homeland (which was Korea) and sent to their ancestral place, was a time of "hanging on". The English missionaries were at great disadvantages not only from the impact of the war on the U.K., but from trying to understand and adjust to the American military government and the successive groups which held power under Syngman Rhee. The expulsion of all persons of Japanese ancestry not only deprived the tiny church of some of its leaders but of several entire town congregations. Those who were left behind included a high percentage of "leaners", that is, people who were willing to lean on the British or the Japanese. Most of the more independent ones had become Presbyterian and the cream of them had been liquidated by the Japanese or were liquidated in 1950-52 by the Communists. During the June 25 Incident the Bishop was captured and nothing was known about him and the rest of the Church's leadership was huddled in Pusan valiantly trying to stay alive, and reasonably healthy, and do what was possible to ameliorate the unspeakable hardships and moral dangers of that nightmare place. The joyous news that Bishop Cooper was alive was followed by the grim realization that he would have to retire. The arrival of Bishop Daly in 1955 only meant another period of hanging on while the new Bishop weighed up and mastered the situation. That the new Bishop was able to get an accurate view of the situation in a short time was due to the long experience in Korea of the Assistant Bishop, Rt. Rev. A. E. Chadwell.

While there is no clear-cut point about which one may say "that is when the tide turned", a suitable date might be the year 1958 when there was a fairly vigorous Synod meeting and a conference to discuss advance work under the stimulus of the Church of England's challenging question "What could you do if we provided you with unlimited manpower and resources?" Neither the Synod nor the conference produced any momentous results at the moment, but it was clear by then that the outlook was no longer one of "hanging on" but of asking "Whither?" For the first time in years one was not being driven before the wind but could think of bending fresh canvas to the yards and setting a course.

Before looking at what new developments have begun to take place since the storm abated, one must wonder who are these 4,000 Anglicans and where are they? They are scattered over all of South Korea in widely separated spots, mostly not too far from the main lines of communication—the Inchon-Seoul line (which includes Kanghwa as an extension seaward from Inchon) and the Choonchon-Seoul-Pusan line. This is also the area of concentration of the general population. Kanghwa is a special case. Partly evangelized by some of its own people it became one of the Church's earliest centres. Possibly half the total membership of the Anglican Church is either on Kanghwa Island or from Kanghwa. What was once almost an exclusively Anglican field of operation, however, has now been penetrated in strength by both the Roman and Methodist churches which now include a fair number of ex-Anglicans. Most change of affiliation, however, is not to be traced to theological con-



viction but to personal and family feuds. Koreans rather enjoy a good fight and find it extremely hard not to get involved. "Is this a private fight or can anyone join it?" is a common spirit. This is not so much contentiousness as exuberance, but of a type which Confucianism never understood.

There are about 60 congregations, served by 28 clergy and a large number of lay-workers of various degrees of official connection. There are both volunteer and paid catechists, although very few of the latter, and a number of lay specialists, both Korean and foreign, working either directly or indirectly for the diocese, as well as numerous Anglicans among foreign diplomatic, military, and commercial people who contribute significantly to the Church's work in a wide variety of ways.

There are 17 Korean clergy on active duty, including the three archdeacons. Both the bishop and the assistant bishop (the Rt. Rev. A. E. Chadwell, who has been in Korea since 1921 and is the only foreigner on the diocesan list who dates from before 1954) are English, while the remainder of the foreign staff includes men and women of English, Irish, Australian, and American origins. Because of the three congregations in the capital, Seoul, and the Language School and the universities, there are usually four clergy in Seoul and often five or six.

Diocesan institutions include two orphanages, a leper colony, a winter-time beggars' shelter, a Community of Sisters, two student hostels, a University student centre, and a theological college. Except for the University student centre, St. Bede's, which was the only institution of its kind in the country at its founding (and may yet be), the others are all very small compared to similar institutions sponsored by other agencies. There is no hospital, clinic, or school, although a trade-school in a provincial village is co-sponsored by the diocese as an extension of the boys' orphanage there. The Church in Korea is, thanks to its extreme poverty, not overburdened with what Roland Allen calls "activities". Most of its energy is devoted to being the Church at the parochial level and all of the foreign clergy have pastoral responsibilities, several of them being assigned exclusively to parochial work. There is a fairly sharp age line between the older clergy who are exhausted and unwell after all the years of "hanging on", and the younger clergy (foreign and Korean alike) who have not been on the job long enough for very much to show. During the 13 years from 1940 to 1953 there were only two ordinations and no recruits from abroad. Obviously, the pre-1940 men are approaching retirement and will have to be replaced with raw recruits.

What is the social status and general outlook of the rank and file of the Anglicans? This is, of course, a difficult question, and in the absence of any kind of survey, any reply is only one man's impression. The majority are rural people and many are extremely poor. There are few remnants of genteel families and one or two of these have gone into politics and a number have become fairly prosperous in the new commercial and banking enterprises which have grown up since the war or in good government positions. None are in really high office, none are really part of the financial oligarchy. There is a sprinkling of professional men in the towns and cities. There are no graduates among the Korean

clergy as yet, although several are very well-read by old-fashioned standards.

While many Anglicans are either hereditary Christians with minimum convictions or people who are rather too busy existing to think, many others are open to new and constructive ideas. They are not tied to the American way by sentiment, denomination, personal loyalty, education and financial obligation as are many of the leaders as well as rank and file protestants, nor are they tied by loyalty to the Democratic Party as Roman Catholics tend to be (the head of the party is the present Premier, a Roman Catholic). Neither are the convinced Anglicans tied to any single interpretation of nationalism as are those who, lacking a faith, must commit themselves to a political cause. This means that there is a relatively free, open, and fresh atmosphere possible among Anglicans. Healthy plants can live in this air, but so far nothing has sprouted far enough to be identifiable.

On the other hand, there are probably few Anglicans to whom their Church is really the first claim on their loyalties. In a great many cases the family, or even the clan (when it has survived the disintegrating influences of war and land reform), is still the first loyalty, and the Requiem is the most important of the Church's services. One cannot clearly sort out what is loyalty to the Church and what is loyalty to the family because most of the Christians are in the Church by families. One is only aware of the problem when the family puts pressure on a church financial officer to borrow church funds or throw church business in the right direction. This phenomenon is not unknown, of course, in the West, but its forms are perhaps more subtle.

#### NEW BEGINNINGS

In the last two or three years a few beginnings of trends can faintly be discerned. But the prophet who tries to predict what they will mean in the future is dismayed to find a Korean Mission publication of 1923 saying of three aspects of the work, "in all three cases we seem to be on the eve of new developments or of expansion,"<sup>1</sup> and to realize that in all three cases the work has ceased to exist! "Man proposes . . ."

In all that follows, therefore, the reader may feel at liberty to add as much salt as his taste requires! Apart from the guidance of the Holy Spirit one cannot rise more than a degree above guesswork.

An urban shift is to be expected, in the nature of things, and signs of it are discernible, and, other things being equal, the church will become more urban. However, there is a possibility that rural expansion will overtake urban expansion as it is easier to understand and minister to rural needs than urban needs and the rural response may prove to be much greater. If the Diocese is able to capitalize on it, there seems to be a spectacular opportunity in the rural field.

Re-thinking and first thinking are beginning to take place. The foreign clergy, especially, find themselves constantly rethinking their positions, and the lay Christians, in many cases, feel free for the first time

<sup>1</sup> "On, To the City of God; sketches of Church Life in Korea," the Korean Mission Office, London, 1923.

to think about their own responsibility and about new approaches. During the "hanging on" period the clergy did not dare encourage experiments and some of the younger people became disheartened. Now their children, if not they themselves, are beginning to take a creative part in the church's life and planning and work.

With the new thinking comes new responsibility and new attitudes toward stewardship. Many congregations have begun to take more responsibility at every level, including the financial, and several of them quite notably so. New converts prove to be keen stewards.

A number of new projects and activities have begun to develop. Two or three new congregations have been organized, one or two old congregations have been revitalized, new churches have been built on Korean initiative and largely by Korean effort. The university student centre, St. Bede's, before it was a year old was drawing over 700 students a week to various activities, not least to worship. At the moment, the only other place in Seoul where students can meet for discussions or committees are classrooms, private homes, or tea houses. St. Bede's (which includes a coffee bar) is meeting a tremendous need at the practical and sociological level. Even if other such centres are built, it may remain the only one where the free air alluded to above can be breathed. This is its potentially great contribution to the nation as it is also its own great peril. Korea is a nation verbally committed to "freedom", but one where in actuality to think and speak freely is to flirt with death.

In time past, the Anglican Church in Korea, like the various big missions, was involved in the traditional forms of social service of the day, such as hospitals and orphanages. Today, the Anglicans alone are free of such burdensome responsibilities<sup>1</sup> and free to undertake new experiments in social work, using the "pilot project" technique developed in the middle of this century. Co-operating with the Korea Church World Service, Interchurch Aid, and other social agencies, the Anglicans—both officially and unofficially—are experimenting with self-help and rehabilitation projects of various sorts. The little beggar shelter which operated during the winter of 1960-61 won enthusiastic approval, mainly because it was housed in the Cathedral basement—no other space being available—and because Bishop Daly was the first church leader to act on the problem. There is a resettlement project for lepers and another for displaced persons, and a community development project bridging an ancient village and a new village. Yet, whereas in time past not a small amount of the Diocesan budget went for the salaries of specialists from overseas to supervise orphanages and hospitals, and to provide nursing and medical care, including a very considerable amount of free treatment and medicines, today the involvement is such that the Diocese is free to go in deeper or abandon altogether as experience may show the way. The drain on the budget is negligible, due to the dependence upon the new agencies which have come into the field specifically to be the hand maidens of the Church in these areas.

The theological college is in process of being reorganized in a new

<sup>1</sup> The two small orphanages now involve a minimum of burden on foreign personnel or Diocesan finances. In addition to "adopters" through the Korean Mission, "adopters" have also been found through the American "World Vision, Inc."



location, with new personnel. The former personnel have all returned overseas for health reasons, died, or been captured by the North Koreans. There are plans for instruction at the graduate level. These plans include functioning as a hostel for university students and providing scholarships for aspirants attending university in addition to a three-year course for graduates, thus providing a continuous experience of life in a worshipping community for seven years. This experience tends to be broken up by military duty (which may be for as long as three years), financial shortages, and uncertainties about vocations. The net course is more likely to span about ten years. No graduates of the entire course are expected before 1964, but there seems a reasonable possibility of a steady supply of about three a year after that. There are, at present, 24 students who have been enrolled and who are in university, army, or evangelistic work prior to the final stages of their course.

There have also been minor liturgical experiments, such as new Holy Week rites, Rogation Sunday processions, public witnesses, pageants, etc.—but amidst the new experiments there is one rock-like element of stability. That is the bishop's insistence on loyalty to the Diocesan Use at the daily and weekly Eucharist which is the centre and heart of the life of the Church in Korea. Although there is probably no Western priest who would not like to modify the use in some way to conform to the more recent liturgical ideas in which he has been trained, Bishop Daly has been very firm that the missionaries have had their day. The next revision of the Prayer Book will be made by the Koreans, themselves. This means that through two full generations a single Prayer Book has provided and will provide an anchor amidst the storms, and that no matter how confusing life may be in the external environment nor how much the winds of change may blow through the windows of the Church itself, the same worship, done in the same way, witnessing to Him who is the same, yesterday, today and for ever, will nourish the Church and glorify God.

Granted that, in time, the "same" worship will not be the same because the language and the symbols have changed their meanings and uses, and granted that, in time, Prayer Book revision must come, for the immediate present that is the compass that makes exploration a possibility and not a disaster. Once a secure mooring is found in the new world which is as yet only on the horizon, the compasses can be recalibrated—but not in mid-ocean!

#### WHAT IS TO BE DONE?

What of the Church's work in the future? In Korea, perhaps more obviously than anywhere else, one learns to depend upon the day to day guidance of the Holy Spirit. It can be nerve-racking to us of little faith, but rigid reliance on plans and policies can lead to disaster.

The future of the Church is, ineluctably, bound to the future of the Korean people. It seems impossible that the present unstable situation can last more than a few years longer. As long as it lasts, the Church will be given privileges and opportunities on the theory that it is a "good influence". The impression of some earnest non-Christian, non-

Communist observers is that Christianity in Korea has identified itself with "reaction", and has aided in undermining the "April Revolution" of 1960. If the Church attempts to come to grips with the problem of hunger and nakedness and to accept the challenge of Matthew 25, it may find itself in difficulties, but it will be in a relatively strong position because open religious persecution will expose the true nature of the persecutors.

If the Church fails to come to grips with the challenge of the poor and homeless, it will recruit only the hangers-on of the rich and will be removed as completely as ever North African christianity was in the 7th Century.

If the Church, using all the resources of the great relief agencies now working in the peninsula, shows the Korean people that through Christ the poor have good news (Luke 4, 18) and that the Holy Spirit can show the ways and means of helping people to help themselves, it may possibly discover a way of bringing together the great acreages of idle land and the great masses of idle people. If it succeeds here, it may save the peninsula from disaster, show all Christians in the country the fulfilment of their own vocations, enter into a true mediating rather than just mediate role, and demonstrate a Christian social order to other Asian countries. The Koreans are among the world's greatest salesmen—they make equally good evangelists. If Korea finds a solution, the Koreans can sell it to the rest of the world. And the country is just about small enough to put such a programme within the Churches' reach. The worst obstacle—landlordism—has been removed by the wars. No revolution is needed—only a fulfilment of what has already happened.

China has shown clearly that those who based themselves on the urban population and the intellectuals failed, those who based themselves on the rural masses (and cultivated a new kind of intellectual from among them) succeeded. There is reason to believe that the same principle is going to be true in Korea. If this be so, the tentative experiments with resettlement projects should be watched closely, the response of the rural people to the slogan "The Church is concerned with society," should be noted, and their enthusiasm welcomed and channelled. A group of new inquirers, being asked what the preacher should talk about replied immediately, "Tell us what a Christian village is like." They got, in response, a sermon on the doctrine of the Holy Spirit and immediately asked if the service could be made an hour longer every Sunday so they could learn more doctrine more quickly. Given the guidance of the Holy Spirit they can work out the pattern of the Christian village. There have already been remarkable evidences of this truth. But the Holy Spirit needs resource people. He does not teach accounting, Rochdale principles, public health, home canning, and literacy by direct revelation. Someone must go. There are a few excellent people on tap, but no full-time workers to cope with the mass of detail which goes into the simplest project.

He to whom the gold and the silver belong does not take the gold and silver away from His stewards (be they good ones or bad ones) and rain it down from the sky on landless farmers. Concerned Christians have to be His angels to execute His will.

Nor does God teach Anglican theology by direct revelation or the English language by inspiration. William Temple, F. D. Maurice, Gabriel Herbert, Dix, Mascal, and the rest must be translated into Korean and published and spread throughout all the churches of the land. In these books lie the clues we cannot do without, but someone must also compose new books, doing new research to relate the Bible's teaching and the Church's experience (yea, and the wisdom of the East) to the problems of 20th-Century Korea and the Far East. Can it be done? Yes. The answers are within our grasp. All the material is at hand. It needs only some few people to pull it together. Is there time? If we move quickly enough, there may be. The water is being stirred—is there a man to help us down?

When Gregory the Great heard that the time was ripe to win Kent for Christ he sent forty men. And they did it.

But Gregory had forty men to send.



# AN AFRICAN UNIVERSITY COLLEGE

by the Rev. M. F. Wiles,  
Dean of Clare College, Cambridge

THERE was a time not so long ago when one might have dared to discuss the whole range of newly emerging African University Colleges within the compass of a single article. No doubt such a procedure at any time would have been both foolhardy and doomed to superficiality. But by now it would be absurd. The University Colleges of Khartoum, Makerere and Salisbury, of Fourah Bay, Ghana and Ibadan have each one developed a distinctive ethos and character of its own. In Nigeria alone a second university foundation is fully under way at Nsukka and two or three others are already at a well-advanced stage of preparation. Each of these is likely to be of markedly different character. In this article I shall be doing no more than give a personal impression of life in the one university college of Ibadan in Nigeria. It cannot be assumed that what may be true there is true of other university colleges in Africa, though in some measure the significance of each for the country and the Church in whose midst they are set is bound to be similar.

## I

The University College at Ibadan opened in temporary quarters with 104 students (including 3 women) in January 1948. Ten years later the number of students had risen to over 900 (including 64 women) and the College was housed in a fine array of buildings, which many an older university might covet for itself. This rate of growth is a remarkable achievement, but there is no question of sitting back in complacent self-satisfaction with what has been built up so far. Popular local opinion has combined with careful and realistic estimates of the country's future needs in calling for still further and more rapid expansion. It is now expected that the number of students at Ibadan will reach 2,000 by 1963. Plans for extending the numbers who will receive university education in the country as a whole are on an even bigger scale. The report of a recent Commission of Higher Education, under the Chairmanship of Sir Eric Ashby, has recommended that "University development in Nigeria should be so planned as to ensure that by 1970 there will be an enrolment of at least 7,500 students, with a substantial growth beyond that figure in the decade 1970-80".

Throughout the initial period of development at Ibadan, the College has been in special relationship with London University, which enables its students to work for and receive London University degrees. There is no doubt that this arrangement has helped towards the establishment of sound academic standards and to their maintenance during the early

stages of expansion. Yet even before political independence was achieved in Nigeria, the first steps were being taken towards the severing of this link and thus towards Ibadan's final development to the status of an independent university with the right to grant its own degrees. This final stage is likely to be reached in 1962.

## II

This story of the growth of University College, Ibadan, told here in the briefest and baldest of terms, is one of the most absorbing interest and excitement if we have the imagination to visualize all that it involves both in terms of past achievement and still more of future possibilities. What then of the staff and students, the flesh and blood material who are the real substance of the story?

From the outset the senior staff has had that wholly cosmopolitan character of which the true university is made. The proportion of Nigerian members of staff was small at the start, but is now almost exactly a third, with a Nigerian Principal, Dr. K. O. Dike, who took office in 1960. The residue of the senior staff has come not only from England, but from many countries in Europe (notably Denmark, Holland and Germany) and the Commonwealth (notably the West Indies, Ceylon and New Zealand). They have included many men and women of first class ability; they have had to carry a heavy load of teaching, but research both in science and in the humanities has by no means been neglected.

The students are naturally drawn from less far afield. There have been a few Sierra Leonians and Ghanaians, and also (mostly at the research level) a very small number of British students. But almost all are Nigerians, drawn from all the three regions of the Federation of Nigeria. Yet that in itself is a fact of no small importance. Already there have been signs that the students who have been at Ibadan are going to represent an important element in the country making for the cohesion rather than the fragmentation of the Federation. Competition for admission is extremely keen and there are now many students in the country with the basic requirements for admission for whom no place can be found.

There is a wide range of courses within the various faculties. There is a faculty of Arts, within which History is an especially favoured subject; a faculty of Science, where some excellent results have been achieved, especially in Physics and Chemistry; a faculty of Medicine, whose students can go on to complete their clinical training at the fine new teaching hospital also situated at Ibadan; a faculty of Agriculture, a subject of great importance in a country with a basically rural economy and which is in especial need of further development especially at the level of research; a faculty of Engineering, which is in fact situated away from Ibadan at Zaria in the Northern Region; and, the most recent addition, a faculty of Economics and Social Studies. In addition there is also an Institute of Education, and finally an Extra-mural department through which something at least of what the College has to offer is made more widely available in the country as a whole. But all this is no fixed and permanent pattern. Modification of courses as time goes on, in the light of the particular needs of the country and of the students

whom the university is designed to serve, are naturally and rightly to be expected.

The students live in halls of residence (the town of Ibadan simply has not got the kind of accommodation which might serve as lodgings, even were that thought desirable); each student has his own small bed-sitting room. This makes possible many of the wider advantages commonly associated with a residential type of university. Ibadan has perhaps been a little slow in grasping those advantages to the full. The mythical 'average student' works harder than his counterpart in most British universities. This is hardly surprising. In most cases he has had far more limited opportunities, before coming to university, for intellectual development either at home or at school. Moreover he is working in a language which is not his native tongue and this tends to make him read more slowly. And yet he is working for and achieving a degree of precisely the same standing and quality. In addition to this the importance and prestige of obtaining a degree, both in his own eyes and in that of his family, is something which impinges upon him with very great moral and psychological pressure. So work is the overwhelmingly dominant activity; appreciably less time and energy is thus left free for the wider cultural activities of university life, and the necessary relaxation from work is found most readily in such things as college dances. Already this is beginning to change, and a healthier, broader, slightly less examination-conscious approach to university life is beginning to manifest itself. One illustration of such development, which reveals rich potentialities for the future, has been the rapidly improving standard of student dramatic productions. But there is room for much more development of this kind. For example, the more obvious political issues of the moment can cause strong feeling and great excitement as they arise, and yet there is surprisingly little sustained political study or activity in the day to day pattern of university life.

### III

It is within this context that the religious life of the College must be viewed. The College itself is a secular foundation—naturally so as serving a country where Christian and Moslem live together in roughly equal balance. The great majority of the student body at present is Christian, since the predominantly Moslem Northern region is the least advanced in the field of education. About a quarter of the Christians are Roman Catholics; the remainder are mainly Anglican with a fair admixture of Presbyterians, Methodists and Baptists together with a smaller number drawn from the various sects which are a prominent feature of the religious scene in Nigeria. The non-Roman Christians worship together on a fully inter-denominational basis in a chapel of great architectural merit.

During the first ten years of the College's life the Student Christian Movement held together all the non-Roman Christians. More recently the Scripture Union has begun to organise itself as a more or less consciously distinct student Christian body. Nevertheless the S.C.M. is probably the largest and most active of the various student societies. A higher proportion of the student body practises their faith by regular



Sunday worship than in many British universities. Nor is it a mere matter of formal Sunday worship. Daily prayers (at 6.40 a.m.) are well attended. Discussion groups, Bible study, various forms of evangelistic activity (both within and without the University) and local social service all figure in the programme of the S.C.M. All in all there is a considerable measure of real Christian devotion and keenness for Christian service within the ranks of the student body. This keenness needs often to be deepened at the level of real understanding. The faith of students is commonly at a very simple and unsophisticated level, and needs careful guidance and instruction if its growth is to keep pace with that growth of awareness which goes on within their various fields of academic study.

All this religious activity in the life of the College depends to a very considerable extent upon student initiative. This fact has helped to give to it a very valuable vitality, though it is not without its serious dangers. In view of the secular nature of the College there is no form of official College Chaplaincy. The one full-time S.C.M. secretary in the country (an office which has made an invaluable contribution to the whole religious life of Nigeria) has about 200 branches under his care scattered throughout the whole area of the Federation. But the College does have a Department of Religious Studies, and its staff have over the years combined a pastoral concern for the religious life of the College with their academic duties. This is admittedly a somewhat chancy method of providing for the strategic role of pastoral care within the University College. For one year (1959-60), as the Bishop of Lagos pointed out with some vigour in an earlier number of this REVIEW (April 1960), there was no Anglican on the staff of the department at all. Happily there are now two, who both take their full share in this important sphere of work.

The Department of Religious Studies started in 1959 to offer an honours degree course in Christian Theology, but the numbers involved are still small. For several years previously it had been offering a more limited course as part of a General (London) B.A. Degree, and numerically this still remains its principal function. This course includes a study of Indigenous African Religions and the Philosophy of Religion as well as the study of old and New Testaments and Biblical Theology. It is possible for Moslem students to take the same course, substituting the Early History of Islam for the Biblical studies of the Christian students, and three students have in fact done this. In 1958, the year before the starting of the honours course, there were 66 students in the department. But of all those who have read this course during the life of the College only one has gone on to ordination. A majority are now engaged in teaching, while others have entered the Civil Service or other forms of administrative work. There are many reasons for this. An important one is certainly financial. Many students have been helped to reach university by the sacrificial generosity of their families, and they rightly feel themselves under a very strong moral obligation to avail themselves of the full range of salary open to them as graduates and so in their turn to be able to help other members of their family on the expensive road to higher education. Moreover even apart from the very considerable

financial sacrifice involved in ordination, the image of the ordained ministry in the eyes of the young student—even of the very devotedly Christian student—is not one that attracts him as offering full scope and opportunity in the rapidly developing scene of the new Nigeria. This is a situation which poses serious problems for the Church. There must be many laymen who have gone out from the College with considerably more theological knowledge than the clergy who regularly minister to them. Many of those laymen, though not seeing their way to ordination, are keen to play their part in the total work of the Church's ministry. Some indeed have voluntarily undertaken and completed a lay readers' course in their (very limited) spare time at the College. But this cannot be more than a part of the answer to the problem. As the College pours out an ever increasing flow of well-educated doctors, teachers and administrators, it is essential that the Church should include among her ordained ministry at least a number of men of a similar standard of training, who can understand and speak to the needs of the country's new leaders. At the moment an encouraging number of those young graduates are Christians. But they are going to be very busy people in the next few years and subject to the temptation of letting their Christian faith be swamped by the pressure of life's demands upon them. He would be a bold man who would prophesy with confidence just how well the faith and the life of the ordinary Christian student now at Ibadan will stand up to the bewildering challenge of the life that lies ahead of him. Ibadan is not at present providing the men who will stand alongside them as the prophets and priests of the Nigeria that is being built up. The honours course in Christian Theology, now just two years old, may help to meet this need, but at the moment it is on a very small scale.

All this religious life, alike in the context of academic study and of worship, is of a fully ecumenical character. Most students owe allegiance to one particular religious denomination because it was that denomination which was primarily, or even alone, responsible for missionary work in their home area. In the College they feel themselves to be very fully at one with other Christian students and are impatient of any restrictions on their unity in Christ imposed by denominational barriers. Those who have enjoyed the ecumenical experience of the religious life of the College should have a real contribution to make towards the reunion of the Church in Nigeria. That contribution could well be a very timely one. The reunion movement in Nigeria has a long history and has already made considerable progress. At times in recent years it has seemed as if the whole movement were in danger of drifting into stagnant waters. But very recently a new scheme of union has been worked out and a new spirit of hope for real progress is abroad.

#### IV

What then is the significance of Ibadan for the whole life of the nation and of the Church in Nigeria?

In a new and independent country like Nigeria, nothing is of more vital importance and nothing takes longer to develop than men equipped with ability and training for leadership at the highest level. A factory

or a school can be built much more quickly than the managers, technicians and teachers who will operate them can be trained. It is men of this kind who are the nation's most pressing need and Ibadan has pioneered the way in the work of training such men in appreciable numbers on Nigerian soil. Some may complain that in the light of the size and needs of the country as a whole she has done the job too slowly, but few will deny that she has done it in a way which has established and maintained standards which are recognized and admired throughout the world.

In Britain it has long been customary to speak at least of the ancient universities as providing this kind of service alike for Church and State. That pattern is changing in Britain itself, and it is not likely that in the immediate future Ibadan will prove the training ground for very many of Nigeria's clergy. None the less the College provides a challenge and an opportunity for the life of the Church of immense significance. It is the principal training ground of the leaders of the new Nigeria. A good number of those who come to it have received their earlier training in schools founded by Christian missions. Many of the others also have known strong Christian influence in their earlier years. In the life of the University College they are rightly subject to a much wider range of competing influences. They are by no means unready to respond to a true Christian witness, though it is not the only voice that they hear. That witness is being given, albeit with many failings and shortcomings. The measure of its effectiveness will be the extent to which the graduates of Ibadan go out not only as men of ability and training, but as men also of faith and integrity. This, perhaps as much as any other aspect of the life and work of the Church in the nation at large, may help to determine the extent to which Christian convictions and insights play a significant part in the early formative years of Nigeria's independence.



# SOUTH EAST ASIA

## Council and Province

by THE RIGHT REVEREND VICTOR SHEARBURN, C.R.  
Bishop of Rangoon

THE following are the thoughts arising from the discussions during the South East Asia Council held this year:

### THE SITUATION

The special situation of the South East Asia Dioceses lies in the fact that while some interests are common throughout the area, at the same time some are limited to a part of the area, and some are special to one diocese only. But it is clear to the participants in the Council meetings that something more than a casual fellowship has come into being in and through the Council. This suggests that we are being faced with the challenge to produce a valid, acceptable and intelligible answer to the total situation.

### THE SPECIAL PROBLEMS

1. In view of the whole situation and the special needs of individual Dioceses, can the Council as such receive, carry and operate a form of metropolitical authority?

It is at this point that the external factors come in—the rapid social and political changes in S.E.A.; the rise of new nations to independence, and a strong sense of nationhood; the whole Chinese “Dispersion”; the closer relations between the peoples of Tibeto-Mongol origin. In fact, a whole new pattern.

The immediate effect of these is (i) to make dependence on authority in England both unacceptable and outmoded; (ii) to make the continuance of the dependence of Burma on a Provincial authority in India equally doubtful; and (iii) to bring into prominence the forward movement in the Philippines between the Diocese, itself belonging to PECUSA, and the Philippine Independent Church.

For the present and future work of the Church a new grouping seems at least wise, if not essential.

2. Three present metropolitical groupings are affected: Canterbury: PECUSA: and CIPBC. Each of these is a responsible “body”; none can lightly transfer its responsibility save to an acceptably responsible body or “persona”. Can such be said either to exist now, or to be attainable at some not too future date?

(i). Where common interests have been found to exist, the Church, throughout Christian history, has formed Provinces. In origin these seem from the beginning to have been more than Councils of Bishops. Rights of appeal from Diocesan decisions to Province have existed always. That is, it has been recognized that something, which for the

moment we may call "Metropolitan authority" has been recognized in the Church as a true and lawful development within the earthly Kingdom of Christ.

It is therefore to be expected that, with the discovery of common interests and needs, the thoughts of the Church in S.E.A. should turn to the possibility of forming a Province.

(ii). At once difficulties arise. While it is true that for those Dioceses, whose people are in the majority of Tibeto-Mongol origin, along with the as yet largely unevangelized lands of Indonesia and Thailand (at least as far as the Anglican Church is concerned), there are also Hong Kong, almost entirely Chinese, and only temporarily separated from CHSKH, and the Philippines with its special and immediate concerns, and Korea, very remote but keenly valuing the fellowship.

If a Province were formed (as proposed at the Kuching Conference, 1960) consisting only of the Tibeto-Mongol peoples, will this hinder or destroy what has come into being in the wider sphere, that is, the genuine common interests of a wider nature? For in all the Dioceses in S.E.A. there is a considerable Chinese population, nor is it envisaged to set up a special "national" church or body for these, but rather to help their integration into the existing Church and pattern.

To try to answer this question demands clear thinking on two points at least.

(iii) (a). Is it possible that the S.E.A. Council can become in some form an Episcopal Synod?

That is, can it be the repository of "Metropolitan authority" for the whole region temporarily, until the pattern and plan of God becomes clearer as the Church grows and develops?

(b) Does this negate the need of a provincial authority for the more limited area?

We have therefore to ask, What do we understand by "provincial" or "metropolitan authority"? To answer this the elements of statesmanship, history, and theology have each their part to play.

*Statesmanship*: national or racial or political unities all suggest the rightness of co-operation within the Church on earth. In these days, when there is the ever-present paradox of the need for world-co-operation and at the same time the enhanced sentiments of nationalism, organization by nations, or at least within nations still seems to hold good. But nations are not uni-racial necessary, vide the Chinese Dispersion. In fact, new "unities" are in process of being forged, not least in S.E.A. Burma itself is a multi-nation union—none the less real or alive for that. And the Church has ever been supra-national, although often nationally organized.

Each Diocese in S.E.A., while looking primarily to the "people of the land", has this supra-national side to its work. Still more so the whole S.E.A. area. And the supra-national elements are in fact of real common interest. It looks as if statesmanship would say, You have discovered a wide measure of common interest; devise machinery whereby the common interests may be met in common. You may be too widespread to have for the whole area a "province" after the traditional pattern, but you must meet; your problems will not be all the same, but again and

again they will be common. And such meeting must have weight of authority within the area.

*And then history:* by the time of the Council of Sardica it is clear that there emerged in the life of the Church on earth the "province". It seems to have started with the felt want for someone to whom to appeal over and above Diocesan level. It went on to be accepted as having authority such as would hold together the life of the Church within the limits of the Province. Its Canons and Rules were laid before the Dioceses and accepted as such. It was believed to be a true growth in the Church's life. Then with the rise of the centralized papal authority, the history of the province becomes clouded. Within the Anglican Communion it would be fair to say two things: the province, as such, is recognized as having legitimate being; and, the internal pattern of provincial growth and life has varied and does vary still. Fear of "papalism" on the one hand, and the growth of democratic theory on the other have produced this present state of things. Nevertheless the Anglican Communion has retained and treasures the province as something more than a convenient piece of ecclesiastical machinery. And it has been and is the normal pattern of the "form and order" of the Anglican Church.

*Theology:* one of the fundamental Anglican beliefs is that Faith and Order march together. It is not given Faith with an appropriately devised Order; both are given. If Order is thus "given" it implies that we believe that God works in and through that Order. This saves us from ad hoc manufacture of machinery to meet this or that immediate need. Such planning can always be tested by its coinherence with the given Order.

Basically, Church Order is the means by which the living "magisterium" of Christ, which the Scripture teaches, is manifested and operates in the Church on earth. In this way, every Church "authority" is at the same time both ruler and servant. The question for S.E.A. is whether it is possible for such authority as resides in the Province to be entrusted to a Synod of Bishops? If so, certain needs of Hong Kong, Philippines, and Korea would be happily met. Is it possible for such authority to be transferred either temporarily or for limited purposes or spheres of action? Obviously the S.E.A. Council is not competent to answer this for itself. The very fact that the S.E.A.C. at its last meeting decided to refer this question to a wider authority, that of the sister Churches of the Anglican Communion, shows, first, that it is a question which touches all, secondly, that it is urgent, and thirdly, that in the younger Churches the need for help and guidance is felt deeply.

To turn now to the second question, Would the vesting of some form of Synodal metropolitan authority in the S.E.A.C. imply that there is no need at least at present to go forward further with a Province of S.E.A.?

This question really hangs on a deeper one, Would the formation of a Province within a part of the S.E.A. area spoil the work of the S.E.A.C.? It is not easy to offer a constructive answer to this.

It can be said at once that the whole area—including Korea and Hong Kong and the Philippines—would appear at once to make full Provincial working, as experienced and understood in, say, England, India, and elsewhere, out of the question. While, with air travel, representatives



can meet in small numbers without difficulty, anything on the scale of a full Provincial Council would be ruled out by expense. Further, experience in C.I.P.B.C. has shown that, in that geographically vast area, matters primarily or exclusively concerning India and Pakistan tend to occupy the greater part of deliberations.

But—alongside this—the S.E.A.C. has proved its worth already to those who have participated in it. There would be no argument about that.

A possible solution lies in the examination of the common interests of S.E.A.—those of the whole area, and the more local ones. If S.E.A.C. meets to consult on matters of common interest to the whole area, it does not appear that this would necessarily be stultified by the closer incorporation into a Province of those whose common interests are more limited, though at the same time they also include the wider ones. For the wider ones are still live issues, and the Council would continue to be the clearing ground for such, albeit without metropolitical authority to enforce its conclusions. If S.E.A.C. and Provinces within the area can go on side by side, it would appear to be for more fruitful working in the Church.

To take one instance—the œcumenical outlook and its outcome in new and live interest in Christian reunion. Neither Dioceses nor Provinces by themselves are competent, as has been seen in the present stage of the N. India and Ceylon Schemes, and some of the outcome of the South Indian earlier action. But there are now everywhere individuals and groups who are urgent about reunion. Where they belong to small non-Anglican Churches, it looks to such as if this was something to be advanced and carried out locally. In such things S.E.A.C. would be there to help. And in due season, Province would be there, for authoritative action. With both Provincial and S.E.A.C. bodies in existence, the Anglican contribution would be more likely to be made.

But the fact remains that a Council like S.E.A.C. and a Province—of whatever pattern in detail—are not precisely of the same stuff. Such do exist side by side elsewhere—not necessarily in final or fixed form—and, where they exist, they do not appear to negate one another.

The existence of the S.E.A.C. and of a Province of S.E.A., more limited in area, would seem ultimately to be conditioned by the nature of the “common interests” of those who share therein.

The lands of Burma, Thailand, Borneo, Malaya, Singapore, and Indonesia seem to be growing together today. The links with India and Pakistan are politically much more remote than, say, twenty years ago. The Chinese people pervade the whole area, bringing their special contribution to the whole, not as a separate people.

Within our area there is both distance and diversity, and also such real or potential common interests for the Church of God, as would make it seem right for both the S.E.A.C. to continue, and for the Province to be formed.

# SECONDARY EDUCATION IN TANGANYIKA

by THE REV. L. C. SPARHAM

Headmaster of St. Joseph's College, Chidya, Masasi diocese

**T**ANGANYIKA even more than other African countries which have recently become independent, faces an acute shortage of educated men and women, for the progress towards independence has been much more rapid than anyone imagined would be possible. She has gained her independence before either Kenya or Uganda although these countries have a much higher proportion of educated people. An enormous effort has therefore to be made at once to expand education, particularly at the Secondary level and the Government has already started a large scale development. Some idea of the extent of this development may be gathered from the following figures:

Year	1960	1961	1962	1963	1964
No. taking G.C.E.	479	542	1,453	1,778	2,373

These figures are estimates and may be over optimistic but the expansion planned is impressive. The Government hopes to achieve this by double-streaming all four forms in Secondary schools this year or next. Hitherto most Secondary schools have had a double-stream Form I and II and a single Form III and IV. Pupils then sat for a Government Examination at the end of Form II and only the best were allowed to go on to Form III and IV. Now all who enter Form I will be expected to complete the four-year course to G.C.E. This accounts for the large increase in G.C.E. candidates anticipated in 1962. No great increase in the number of schools is planned for the moment as the obvious course is to increase the numbers at the existing schools. Up to the present most Secondary schools have been very small by English standards varying in size between 100 and 150 pupils. Even with the expected expansion numbers will not rise much above 250.

This plan is likely to prove very costly. Even in 1959 13 per cent of the country's expenditure was on education, but with much help from Colonial Development Funds it was possible to meet the total bill of £4,112,673. More help is promised for the future development so that money is not likely to be the most urgent problem to be faced in expansion. Nor is it the greatest problem facing Christian schools. At present the Government pays 100 per cent of the teachers' salaries and gives an annual equipment grant to cover the cost of books etc. It is also prepared to pay 100 per cent of the cost of building new classrooms, dormitories, laboratories, to meet the increase in Secondary school pupils. So far no attempt has been made to interfere in any way with the schools'

independence. The Government expects "Voluntary Agency" schools to follow the Syllabus laid down for secular subjects but each school is free to follow its own syllabus in religious instruction and to make what arrangements it likes about religious worship. The principle is also accepted that Anglicans should be allowed to go to Anglican schools wherever possible, and at present Secondary schools are usually placed so that in each province there are three schools, one Anglican, (or other denomination), one Roman Catholic and one Government. How long this will continue one cannot say. There are already signs that attempts will be made to compel all entrants to Secondary schools to enter the school nearest to their homes irrespective of their wishes. At present most Christian schools are prepared to take a number of non-Christians but it is difficult to keep the Christian character of the school if the proportion of non-Christians rises above 10 per cent.

Two factors which are likely to jeopardize the expansion of Secondary education are shortage of staff and shortage of pupils in Primary and Middle schools. These are problems which face both Government and Voluntary Agency schools although Voluntary Agencies find the recruitment of staff much more difficult than Government. Shortage of staff is an all too familiar problem, in this country as well as Africa. But in Africa unless it can be quickly overcome no expansion will be possible. A particularly disturbing feature of the problem in Tanganyika is that far too few African students at the University are choosing teaching as a career or are leaving the teaching profession soon after qualifying so that we are still largely dependent on recruiting graduates from Europe (or expatriates according to official jargon). There are reasons for this. In the past teaching was one of the few professions open to Africans. Many able young Africans became teachers, but have now been lured away by the glamour of politics. The most outstanding example is the Prime Minister himself, Mr. Julius Nyerere who was a master in a Secondary school before becoming a politician. In his case the results have been altogether happy. But far too many young teachers abandon teaching for politics without such happy results. There are also innumerable courses abroad open to young teachers and there seems to be an almost unseemly competition among the nations of the world to offer the largest and most valuable scholarships. It is true that the reasons for this are admirable but it remains true that it has a most unsettling effect on young teachers who often spend their time working out what courses they would like to apply for instead of getting on with the more humdrum task of teaching. Admittedly the courses are designed to make them better teachers, but at the moment it seems that we cannot afford to let so many teachers go abroad, without a collapse in the whole Secondary school expansion. The reluctance of many university students to take up teaching is more difficult to account for. It is not financial as teaching is as well paid as most other professions. It is probably due to the fact that there are now far more openings for the graduate than in the past, many of which carry more prestige. As more graduates become available, there is likely to be more competition for the plum jobs, but unless teaching can be shown to be an honoured and worthwhile profession the best are not likely to enter it. For the immediate future



therefore we are still likely to be very dependent upon expatriate graduates and these are not easy to get. There is no doubt that many Europeans are reluctant to commit themselves to work in Africa in view of the unsettled state of many African countries. Government cannot get them in spite of offering attractive conditions of service, and Christian missions are in an even worse position. They cannot offer high salaries, as Government grants for European staff are far below the salaries they pay their own teachers. In addition they must aim at employing only those graduates who are practising Christians. The acute shortage of graduate staff means that only too often in Christian schools, graduates either white or black, are being employed who while competent to teach are no credit to their Church outside the classroom. But they cannot be dismissed because there is no one to replace them. The Headmaster of a school so placed has the agonizing choice of having to put up with such teachers or close the school. To close the school not only means a great hardship to many pupils but also a serious setback to the cause of Christian education. But to continue with an unsatisfactory staff may have even more serious consequences.

At first to say that shortage of pupils in Primary and Middle schools is a problem seems strange. There is constant agitation for more schools but the fact remains that there are more places in schools available than children to fill them. In 1959 it was estimated that there were enough places in Primary schools for 50 per cent of the child population but that in fact only 40 per cent were enrolled. In the Eastern Province there were places for 50,000 pupils but only 34,108 were filled. This is serious, but for Secondary schools the position is even more serious when we look at the figures for Middle schools. In 1959 there were 56,000 places in Middle schools but only 39,871 were filled. As there is keen competition to enter standard V (the first standard in Middle schools) it means that an alarming wastage is taking place during the four-year course. The writer remembers that in 1960 when interviewing candidates for entry to a Secondary school from all seven Middle schools in the Masasi Diocese the total number was only 150, and in some schools the number in class was less than 20. Yet most of these classes had started off four years before in standard V, 35 strong. The main reason is that parents are reluctant to find the boarding fee amounting on the average to about £8 p.a. unless they feel reasonably sure that their children will be selected for Secondary education. But it does mean that to expand Secondary education at this moment will inevitably lead to many pupils getting into Secondary schools who have not the ability to complete the course.

In any state desperately short of educated people capable of holding positions of responsibility, there is always the temptation to force the pace too much, to look on the problem as one looks on production in industry. "We 'turned out' 479 who passed G.C.E. in 1960, we plan to 'turn out' 2,373 in 1964". But too little attention is paid to the finished product. A boy or a girl may be crammed to get five passes in G.C.E. "O" level, but what sort of a person is he, what sort of a citizen is he likely to become? Here is the Church's opportunity to show what Christian education at its best can really be. But it cannot seize this opportunity if through shortage of suitable teachers it is unable to

have first-class schools. Zanzibar Diocese has already been faced with the necessity of closing one of its *two* boys' Secondary schools because of this chronic shortage. It seems tragic, when for once money is not the overriding problem, we cannot go ahead and play a leading part in this expansion because there are not enough Christian young men and women willing to serve the Church in this way. In England we have lost our schools because we could not afford to pay for them. In Tanganyika we are likely to lose them because we cannot staff them.

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The writer is the Rev. L. C. Sparham, Headmaster of St Joseph's College, Chidya, in the diocese of Masasi. The school is the only Anglican boys' Secondary school in the Southern Province of Tanganyika and has at present 160 pupils, mostly Anglican, drawn from the dioceses of Masasi and South West Tanganyika.

# THE CHURCH AND THE JEWS

by THE REV. GEORGE H. STEVENS

Editorial and Candidates' Secretary of the C.M.J.

ONE of the results of the recent revival of Biblical theology has been a renewed interest in the Old Testament. It is becoming increasingly generally recognized that the New Testament cannot be rightly understood without reference to its Old Testament background. It surely follows that there should also be a renewal of interest in the historic Israel, the people of the Old Testament and that there must be a serious lack in our understanding of the Church, the People of God in this dispensation, if we ignore the Jewish people among whom the Church first came into being.

The very existence of the Jewish people after centuries of exile and persecution is hard to explain on a purely materialistic basis. Indeed Nicolas Berdayev once said that when as a young man he tried to apply the materialistic theory of history to one people after another he found it broke down completely in the case of the Jews.

Similarly Jacques Maritain, the French Roman Catholic writer, speaks of the history of the historic Israel as a "mystery" only to be compared with the mystery of the Church. These views of a Roman Catholic and Russian Orthodox find surprising confirmation in the statement of Karl Barth that the history of the Jewish people supplies the only possible natural proof of the existence of God.

It was at one time common to regard the Jews almost as fossilized remains of people whose usefulness to humanity had ceased with the beginning of the Christian era. If they were the "ancient" people of God it was very much in the sense of the "former" people, a people once chosen perhaps but now discarded in favour of the Church which as the New Israel has completely superseded it. Today, however, the climate of opinion has altered and increasing stress is being placed in many quarters on the value and possibility of a fruitful "dialogue" between Christians on the one hand and Jews on the other.

If however he is to take part effectively in such a dialogue it is essential that the Christian should re-examine his own basic attitude *vis-à-vis* the Jewish people. If this attitude has often been wrong and mistaken in the past, a fact no-one surely can deny, it is all the more important that a satisfactory and accurate answer should be given to the question "What should be the true Christian position with regard to the Jewish people?" We imagine all would agree that the Christian can have nothing to do with anti-Semitism though unhappily literature of the most poisonous type reviving ancient calumnies against the Jews and filled with vitriolic hatred against them still emanates from the press of the "lunatic fringe" of those who would claim the name Christian (e.g.



"Plans of the Synagogue of Satan" published by the British Israel Association of Greater Vancouver).

It is however perhaps not fully recognized that for centuries what would now be stigmatized as anti-Semitism was the accepted policy of the Christian Church towards the Jewish people. From Chrysostom to Luther, Christian leaders gave expression to violent outbursts against the Jews that might almost have been lifted out of the pages of Julius Streicher's notorious "Sturmer". The traditional justification for this policy was that the Jews crucified Christ and therefore were the natural enemies of the Christian. Their refusal of baptism with the sign of the Cross was regarded as a repetition of the crime. Jews were therefore often threatened with torture of even death if they refused baptism and therefore both baptism and the sign of the Cross became closely associated in their minds with persecution.

It is unlikely that many would be prepared to justify these practices on theological grounds today. Quite apart from the implications of Our Lord's prayer on the Cross "Father, forgive them for they know not what they do" the rejection of Christ was surely the action of humanity as a whole not only of one nation. It is surely no accident that in the historic creeds the name of a Gentile, Pontius Pilate, is associated with the Crucifixion rather than that of the Jewish priests Annas and Caiaphas. No doubt this was done for reasons of dating but it serves as a providential reminder of the fact that the Gentile as well as the Jewish world must take its share of blame for the Crucifixion.

The practical consequences of the traditional policy have been disastrous in the extreme. Centuries of wrong treatment have not only produced in some Jews characteristics which have made them more disliked than ever, they have also produced in many Jewish minds a bitter prejudice not only against baptism and the sign of the Cross (though these are still very strong) but against the very name Christian and so, alas, against Christ himself. Professor Reinhold Niebuhr went so far recently as to suggest that the image of God in Christ had been so hopelessly distorted for the Jew that he could no longer be expected to find Him there. We may well feel that this is a conclusion which we must resist and which can in fact be refuted from experience but it is useless to deny that the ability to see God in Christ has been made far harder by the un-Christian behaviour of so many Christians. As Olga Levartoff, herself a Jewish Christian, once said "Between the Jew and Christ stands the Christian."

If then the traditional attitude of hostility is manifestly wrong what should be the right attitude of the Christian to the Jew?

First of all it should surely be one of respect. The Christian owes so much to the people of Israel. From them he has received the Scriptures, their Psalms are still his inspiration. The first Christian missionaries were all Jews and above all our Lord Himself was after the flesh a Jew. These considerations should always be in the mind of the Christian when he meets the Jew and should inspire sentiments both of gratitude and respect.

Furthermore it must be one of friendship and this not in some light superficial sense but on the highest level. The Rev. George Appleton said recently, speaking of the work of the "London Diocesan Council

for Christian-Jewish understanding " that he hoped Christians and Jews could achieve a new relationship in which they could speak to each other as deep spiritual friends.

The Christian after all has much to learn from the Jew and in all true friendship there must be mutual interchange of thought if the relationship is to be creative. The Christian has almost certainly suffered from his long separation from his Jewish brethren. It is tragic that this separation was at its peak at the time of creed-making so that theologians turned to the Greeks rather than the Hebrews for the language of credal expression, thus making it a constant danger for Christian doctrine to become divorced from its Biblical roots.

The Jewish emphasis on the divine unity is still needed as a corrective against various forms of tritheism which tend at times to creep into popular Christian thinking even if disowned by official theology. To quote George Appleton again, we need the Jews to keep us " theocentric in our theology ". There are dangers of a form of " Jesus-worship " which is really a subtle form of idolatry, the worship, not of the Living Eternal God incarnate in Christ, but of an idealized humanity. Closer contact with Jewish theological thought should prove a valuable safeguard against such incipient heresy.

Similarly the Jewish emphasis on " Torah " as the revealed Will of God may come as a healthy corrective in an age which sits very lightly to all forms of law and all absolute standards of conduct. We may think that legalism has been carried to excess in Orthodox Judaism, particularly where the Sabbath and dietary laws are concerned, but this does not detract from the positive value of recognizing that man is a dependent being whose true fulfilment can only be found in obedience to the Divine Will.

The Jew is never likely to make the mistake of separating religion from everyday life. The Jewish emphasis on the family and the fact that Judaism is so largely a religion practised in the home will ensure this. " Religion divorced from morality " is a quite unthinkable concept to the Jewish mind.

Yet if the Christian has much to learn in the dialogue with his Jewish neighbour it is also true that he has much to give. While centuries of misrepresentation may have made the task more difficult he still cannot evade the responsibility of sharing with his Jewish neighbour the riches he has found in Christ. After all Our Lord Himself was, after the flesh a Jew. The first Christian missionaries were all Jewish as were nearly all the writers of the New Testament. Thus in presenting Christ to the Jew the Christian is not offering him something alien to his tradition but rather Someone Who is already his by right. The prejudice of centuries cannot be easily dissipated but experience shows that true disinterested friendship can break down even the hardest barriers. The first essential is for the Christian to meet his Jewish neighbour and by his attitude of friendship begin to correct the utterly false picture of Christianity and thus of Christ which probably exists in his mind.

There is another urgent reason for this at the present time. Whether we regret it or not many Jews, particularly of the younger generation have rejected orthodox Judaism and are searching eagerly for a substitute.

This is particularly true in Israel where only some 20 per cent at most of the nearly two million Jewish inhabitants are Orthodox. The danger is that false and unworthy ideologies may fill the gap. This is surely an unmistakable challenge to the Christian Church. It is with this in mind that Church Missions to Jews is hoping shortly to establish a Christian Fellowship Centre in Israel.

Jewish missions have been much criticised both by Jews and Christians and it may well be that grave mistakes have been made in the past. Today, however, all the Societies represented on the International Missionary Council's committee on the Christian Approach to the Jew are full alive to the importance of the dialogue and realize that the way of friendship and respect is the only way likely to yield positive results.

The officially recognized Society of the Church of England for this work is Church Missions to Jews which recently celebrated its Third Jubilee and for over 100 years has had its headquarters in 16 Lincolns Inn Fields, London.

The Society has work in Israel, Tunis, Morocco, Persia, Ethiopia as well as in this country and Ireland. Overseas the Society has inherited from the past schools, classes and clinics all of which are used for the purposes outlined above. At home the work is concentrated on parishes with large Jewish populations. Here the Society is always ready to help with literature and advice and in some cases is able to supply a whole-time or part-time helper.

Results are not easy to assess but in all parts of the field individual Jews are seeking and finding in Christ the true Messiah, the answer to their deepest spiritual needs. In Israel many more Jews are reading the New Testament than ever before. In Persia the Jewish Christians are playing an increasingly important part in the life of the small but vital Persian Church. The Rev. Iraj Mottahideh, a young Jewish Christian was recently ordained by Bishop Thompson who is shortly to be succeeded by the first Persian Bishop, himself a life-long supporter of the C.M.J. work.

In Ethiopia young Falasha Christians are teaching in the mission schools at considerable financial sacrifice. The Falashas are a tribe, claiming Israelitish descent and practising a primitive form of Judaism. C.M.J. has been at work among them for just over 100 years. All converts are baptised into the Ethiopian Coptic Church. At home a number of clergy and laity of Jewish birth are serving the Church in various ways. In addition to these direct results there has undoubtedly been an improvement in the climate of opinion in recent years which makes it far easier for Christian and Jews to meet together. The work of the Council of Christians and Jews has undoubtedly helped towards this improvement.

We may perhaps best conclude this short sketch of the position by quoting the words addressed by the Patron, the Most Rev. Geoffrey Fisher, Archbishop of Canterbury, to Church Missions to Jews, on the occasion of its Third Jubilee. After saying he was glad to send a greeting to Church Missions to Jews on its 150th birthday His Grace continued, "The climate of opinion has changed very greatly in latter days. Remembering the terrible suffering of the Jewish people in recent times, we make it our chief concern to show our sympathy and fellowship with



them and to stamp out the still smouldering fires of anti-Semitism. The witness we bring to them of the Christian faith is brought not in rivalry nor in contention, but in love after the example of St. Paul, so that in all things God's will may be done.

In that spirit and faith go forward with the blessing of God upon you."

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## JOHN McLEOD CAMPBELL, D.D.

HONORARY CANON OF CANTERBURY; CHAPLAIN TO THE QUEEN;  
CHAPLAIN TO THE SPEAKER; MASTER OF CHARTERHOUSE

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The Address given at the Memorial Service, by  
THE RIGHT REVEREND  
THE LORD BISHOP OF PETERBOROUGH

**W**E have come together today to give thanks for the rich and varied life and Christian example of John McLeod Campbell. While inevitably there is sadness in our minds at the loss of one who was our friend, our main feeling must be one of gratitude to God for all that this His servant did for His Church.

I knew him first in 1920 when he was Chaplain of Hertford College and I went up, as a timid undergraduate, to find my rooms on the same staircase as the Chaplain. I realised very quickly one of John's outstanding qualities—his remarkable gift of friendship. He knew all the men in College and tried to keep in touch with them all. Indeed, when I went up to see him a few days before he died, his conversation was mainly of mutual friends, many of them from undergraduate days. Behind his work at Hertford lay the experience of illness—as a school boy—which kept him in bed for nearly a year, and his distinguished record as an Army Chaplain in the first World War. And along with his work as Chaplain went his deep, passionate concern for the underprivileged boys of Bermondsey, where he had a little house to which he went each vacation with a group of undergraduates. And none of us will forget also the hopping camp which he ran each year where he did so much for the people from the East End.

Then followed 10 most fruitful years as Principal of Trinity College, Kandy, in Ceylon. Here John Campbell exercised a remarkable influence upon the life of Ceylon as a whole. His care and enthusiasm for the whole work of the College was only matched by the interest he took in all that concerned Ceylon. He carried on and developed the traditions of Trinity. When, in time, I succeeded him I found Trinity firmly based to meet whatever difficulties might lie ahead. He had a very great influence on the early days of the University College and he played a prominent part in the first movement towards the unity of the Christian Churches. I was

looking only a few days ago at a sermon which he wrote on the Church of Ceylon in 2,000 A.D. It was remarkably prophetic. One thinks of so much when one remembers John Campbell's time in Ceylon. His love for the Chapel, to which he gave so much. His love of the countryside, and his little cottage up in the hills at Shanti Alaya, which carried on there the name of his beloved home in Scotland—Achnashie—which, alas, was burnt down during the war. But above all, in Ceylon, as elsewhere, John Campbell showed his remarkable gift for friendship. He never forgot his old boys. He loved to see them if they came to England and he was always anxious to know of anything that happened to them. When he left Ceylon it was with deep regret on his part.

It would have been easy to believe that John Campbell's main work was finished, but when on his return from Ceylon he became Secretary of the Missionary Council the most creative period of his life began. His influence on the whole missionary thinking of the Church of England and of the Missionary Societies was profound and it is no exaggeration to say that quietly and persuasively he modified missionary policy not only in England but throughout the Anglican Communion. Through the brilliantly written series of annual unified statements, and above all through his magnum opus "Christian History in the Making" he gave us a new perspective. Always he strove for unity in missionary work as had worked for unity in Ceylon. His concern was that nothing should be done separately by the Missionary Societies which could be done together and this principle was enshrined in the report of the Missionary Council Commission "Growing Together" of which he was the Secretary and the moving force. In Church House, too, he exercised a great influence among the other Secretaries, of whom for part of the time I was one. Here too he was prophetic, for some of us can remember how in Secretaries' meetings he advocated the sort of policy-making and determination of priorities which the Ridley Commission subsequently proposed.

This great creative period of his life was followed by a final period which was exactly right when he became Master of the Charterhouse and Chaplain to the Speaker. Here his love of history could find full opportunity for expression and to the building of the Charterhouse he brought the same loving care for detail which he had given to the building of the Chapel at Trinity College, Kandy.

A rich and fruitful life—that was John Campbell's—and with it a great personality. The blood of his Scottish ancestors made him sometimes impatient of opposition or of failure to understand his point of view. He suffered fools with no gladness. But I remember being told soon after I arrived in Ceylon that it was always worth while being rebuked by John Campbell in a meeting, however roughly, because one got such a beautiful letter of apology the following day.

This was typical of his essential humility and of his devotion to his Lord. Today we thank God for what he did for the Church, what he did for Ceylon, and for the Anglican Communion. But above all we thank God for John Campbell's example of radiant Christian faith. May he rest in peace.

# NEW DELHI

by THE REVEREND DAVID M. PATON  
Secretary of the Church Assembly Council for Ecumenical  
Co-operation

THE Third Assembly of the World Council of Churches will take place in New Delhi, the capital of the Republic of India, from November 18th to December 6th this year. The participants, who will—when to the 625 official delegates are added fraternal delegates, advisers, staff members and so on—number over 1,400 persons, will meet in the Vigyan Bhavan, the modern conference building erected for international gatherings by the Government of India. Meetings of the Assembly in plenary session, or in the sections and committees (of which more below) will take place here; but in order to accommodate others—particularly some of the Christians of Delhi—the main acts of worship, and the public meetings at which the Assembly will seek to speak a word to the people of India, will be held in a large temporary mat-shed specially constructed for the purpose.

The Third Assembly comes seven years after the Second Assembly at Evanston in the U.S.A. in 1954. In the course of seven years of world and church history, much has happened to affect the World Council and alter its life. The essential inescapable task of the Assembly is to see that the World Council of Churches is as far as possible what its member churches wish it to be and is carrying out effectively the tasks they entrust to it. An Assembly therefore is primarily three weeks of very hard work, much of it very detailed indeed. Participants received in July a 300-page book, *Evanston to New Delhi*, which sets out the work of the W.C.C. as it now is, and a *Work Book* of 200 pages which covers the larger part (but not the whole) of the agenda. Other papers will follow later. It is only possible here to select from this mass of material some samples which may illustrate the sort of business the Assembly will be concerned with, enclosing this hard core of programme material with a summary of membership and some notes on the relation of the Assembly to the Churches at large.

## I. MEMBERSHIP

The Churches of the Anglican Communion are all members of the World Council of Churches save Uganda, whose application for admission comes before the Assembly at New Delhi. (East Africa, the next youngest Province, was admitted at the Central Committee meeting at St. Andrews in 1960.) The only Province likely not to be represented by one or more delegates is that of China, the Chung Hua Sheng Kung Hui.

The Anglican Communion has 75 official delegates, of whom 16 are delegates of the Church of England. These are:



The Archbishop of Canterbury; the Bishop of Bristol; the Bishop of Chelmsford; the Bishop of Rochester; the Dean of Liverpool; Canon Alan Richardson, Professor of Theology at Nottingham; the Reverend F. B. Dalby, S.S.J.E., Superior of the Cowley Fathers; the Reverend Henry Cooper, Vicar of St. Peter's, Ealing; the Reverend J. W. Roxburgh, Vicar of Drypool, Hull; Miss Mollie Batten, Principal of William Temple College, Rugby; Dr. Kathleen Bliss, Secretary of the Church Assembly Board of Education; Mr. O. W. H. Clark; Sir Kenneth Grubb, Chairman of the Commission of the Churches on International Affairs; Miss Christian Howard; Mr. Peter Kirk, M.P. for Gravesend; Mr. John Lawrence, Editor of *Frontier*.

We also have three further delegates on the special International Missionary Council list of 25 to represent the missionary interest—the Reverend A. E. A. Sulston (S.P.G.), the Reverend A. T. Houghton (B.C.M.S.), and the Reverend J. V. Taylor (C.M.S.).

In addition, the Archbishop of York and the Reverend J. R. Satterthwaite, Secretary of the Church of England Council on Inter-Church Relations, will be present as delegates on the Anglican Communion list, and Miss Ann Coe as a youth participant. Other members of the Church of England will be present as advisers—Miss Janet Lacey, Director of the Inter-Church Aid Department of the British Council of Churches; Canon Kenneth Cragg, Warden of St. Augustine's College, Canterbury; Miss Freda Gwilliam of the Colonial Office; Miss Helen Roberts of the Sheffield Diocesan Education Council; and the present writer—or as members of the Assembly's staff (Col. Robert Hornby of the Church Information Office, for example); or as interpreters, or guests.

The Anglican Communion, however, is numerically one of the smaller "families" of Christianity, and it is important that we should not exaggerate our importance in the Christian scheme of things. If we begin with a summary of our own participation as being of most natural immediate concern, we ought to move on quickly to consider others.

The position of the Orthodox in the W.C.C. has changed dramatically with the announcement in the spring of this year that the Moscow Patriarchate was to apply for membership of the Council. Since then it has been announced that the Rumanian Orthodox Church is also applying for membership and that the Bulgarian Orthodox Church will be represented by official observers. This means that of all the Orthodox Churches proper, only that of Yugoslavia will not be represented at all. The Oriental Orthodox Churches (Monophysite)—the Jacobite Church of Syria, the Coptic Church of Egypt, the Ethiopian Orthodox Church, the Armenian Orthodox Church, and the Syrian Orthodox Church of India, are also all members of the W.C.C. This is a very different position from that at Amsterdam and Evanston, and we shall return to it. Since the Old Catholic Churches are also members, and the Roman Catholic Church will be represented (for the first time) by official observers, the old gibe about the W.C.C. being "Pan-Protestant," which was never true, becomes now merely ludicrous.

When we turn to the Protestant world, it is simpler to list the exceptions. Of these the principal are the following: The Lutheran Church—

Missouri Synod, and the Southern Baptist Convention, both in the U.S.A.; the groups whom we tend to call "Plymouth Brethren"; and (with three exceptions) the Pentecostal Churches. Otherwise the large mass of Presbyterians and Reformed, Lutherans, Congregationalists, Baptists, and Methodists will be there, though there are smaller churches within each of these families, usually of conservative evangelical conviction, which are not member Churches and are indeed strongly opposed to and suspicious of the World Council and all its works.

When full weight is given to the absent Churches, it remains nonetheless true that there has been recently a very marked advance in the extent to which the world Council of Churches is representative of all the Churches of the world. The Church of Rome is, of course, not a member; but the position here too is very different from a few years ago. At Evanston, the local Roman authorities forbade the faithful to have anything to do with the Assembly unless their ordinary jobs required it (a ban which was probably the cause of the sudden appearance in the ranks of the Press of numbers of breviary-reading priests devoted to ecumenical work!) At New Delhi the local Roman Catholic authorities have invited their flocks to pray for the Assembly and to do all in their power to help it, for example by the offer of hospitality; and there will be official observers appointed by the Unity Secretariat of which Cardinal Bea is head, and Mgr. Willebrands (who was present at the Central Committee meeting at St. Andrews as an observer) is Secretary. This change of attitude on the part of the Roman authorities has become very noticeable in the present Pope's reign. But it has for some time been true that the Ecumenical Movement has been studied with increasingly sympathetic attention in Roman Catholic circles, and indeed the best serious books about the World Council in recent years have come from Roman Catholic scholars.

## II. THE ASSEMBLY AT WORK

Shortly before his retirement, Archbishop Lord Fisher observed during a session of the Church Assembly that the Church Assembly is "nothing more than a glorified P.C.C." With the reservation that it might be more tactful and perhaps also more true to say "enlarged and more complicated" for "glorified," this is true also of the Assembly of the W.C.C. For its task at New Delhi is the same as that of a P.C.C. meeting in the Vicarage or Church Hall, and indeed that of any body of Christian men and women who are charged as representatives with the welfare of some part of the whole ecclesia of God—whether that part be of a village or a city or a nation or the world. Such a body has two essential jobs to do. It has to try to discern what the Spirit is saying to the Churches; and then, in the light of that, it has to use its best endeavours to work at the tasks which it believes God entrusts to it.

The work of the Assembly falls therefore into two parts. For most of the first half of our time, in the Sections, we shall seek to hear what the Spirit is saying to the Churches under the headings of Witness, Service, and Unity. Much thought and prayer has already been given to these subjects in the Churches; and a simplified version of the kind of papers

on which the Assembly will be working appears in the pre-Assembly booklet *Jesus Christ the Light of the World*, of which more than half a million copies (75,000 of them in the United Kingdom) in more than 30 languages had been sold by the end of June. The Assembly's effort to discern to what God is now calling us is not a lone exercise in the ecumenical stratosphere but springs from and is tested by a world-wide corporate effort of thought and prayer and discussion in the member Churches.

One of the tasks of these Sections on Witness, Service, and Unity, is to draft the Message of the Assembly. The other and more important task is to create the atmosphere, determine the perspective, in which the detailed work of the Committees is done. These Committees—to which most of the latter part of the Assembly will be devoted—have to determine the policy of each of the divisions and departments of the Council. It is in the Committees that whatever light we have received in the Sections has to be translated into the details of policy and programme of this or that part of the World Council so that it may help the Churches to be more truly and effectively what our Lord would have them to be.

The work done in the Sections and in the Committees has finally to be submitted to and approved by the whole Assembly in Plenary session; and in plenary session also there are ceremonial functions and the kind of address (please God) which will help us to discern the whole wood in the multitude of individual trees.

Much of this work is detailed, and relatively little of it, when one gets down to the inescapable details, is inspiring. On its faithful performance depends fundamentally the quality of the Assembly. These large Christian gatherings are sometimes presented to us as if we could look to them as to a kind of second Sinai, as to a place where new light will be revealed. It may indeed be that to our Churches—so hard-working and devoted and yet so puzzled to know how to cope with the modern world—will be vouchsafed a fresh liberating word. But that, if it comes, is an extra gift of God. An Assembly is justified if it does the hard work entrusted to it and does it faithfully. Once again, it is with the New Delhi Assembly as with the Parochial Church Council or the Church Assembly.

### III. THE BASIS OF THE WORLD COUNCIL OF CHURCHES

The present basis of the W.C.C. runs as follows:

“The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour.”

The Central Committee meeting at St. Andrews agreed almost without dissent to propose to the Third Assembly a new basis running as follows:

“The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.”

There lies behind this suggested change a history of some years' unease with the present basis on two main grounds: first, that there is



no mention of the Scriptures, and second, that it can be held to be not unambiguously Trinitarian. The first consideration was pressed in particular by Norwegian Lutherans, the second by Orthodox and also by American Congregationalists. The new proposal covers both these points and also three others. First, the word "accept" is replaced by the word "confess," which is much more usual and appropriate in this context. Second, the change of "our" to "the" in the phrase, "confess the Lord Jesus Christ" makes clear that He is God and Saviour whether or not this is realized, and belongs to the world as well as to those who confess Him. Third, the additional phrase, "therefore seek to fulfil together their common calling to the glory . . ." brings in a dynamic element which was previously lacking.

The new draft is being submitted to member Churches for comment before New Delhi; the Church of England has welcomed the expansion. There are signs to indicate that if the new basis be accepted by the Third Assembly at New Delhi for the World Council of Churches, there may develop in Britain a demand that it be adopted by the British Council of Churches and by local Councils affiliated with it. It may therefore be useful to conclude this section by quoting some sentences from the Evanston Assembly's statement on *The Purpose and Function of the Basis*: "It indicates the *nature* of the fellowship which the Churches in the Council seek to establish among themselves. . . . The Churches enter into relation with each other because there is a unity given once for all in the person and work of their common Lord and because the Living Lord gathers His people together. It provides the *orientation point* for the work which the World Council undertakes. . . . The Basis provides the standard. It indicates the *range* of the fellowship which the Churches in the Council seek to establish." The Basis is thus less than a full confessional statement, but a real force in the life of the Council.

#### IV. THE FUTURE OF FAITH AND ORDER: THE NATURE OF THE UNITY WE SEEK

There has been much debate in the last few years about whether in the development of the means of Christian co-operation and practical service and the immense multitude of tasks to which for example Inter-Church Aid has been called to set its hand, there was not real danger lest the objective of full unity be submerged in the business of co-operation. There were other voices enquiring whether the prolonged discussions of the theologians and scholars had in fact "got anywhere." This was all focussed in a discussion on the future of the Faith and Order "stream" in the Ecumenical Movement (now represented in the Faith and Order Commission of the World Council of Churches, with its executive arm in the Faith and Order Department of the Division of Studies); and this discussion bore fruit in a long report on the subject which was approved at St. Andrews for submission to the Assembly.

Near the beginning of this document there occurs a passage which has already been widely quoted and is likely to become one of the historically important turning-points in the life of the Movement:

"The unity which is both God's will and His gift to His Church is

one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church.

"It is for such unity that we believe we must pray and work."

In commending this statement at St. Andrews, Professor Henri d'Espine, Chairman of the Commission, said of it:

"It implies:

(1) That there would no longer be in each locality several Churches, but one Church comprising all those in that locality who confess the Lordship of Jesus Christ.

That their union would be based on the same baptism and express itself by the preaching of the same Gospel and by participation in the one Bread.

(2) That this local community would be linked to the whole Christian community of all times and of all places by the fact that its ministry and members would be acknowledged by all.

By its very nature such a unity is visible, but it does not imply a single centralized ecclesiastical institution—which is very generally set aside as being undesirable. It is compatible with a large degree of institutional and liturgical diversity, but it is neither 'federal' nor merely 'spiritual.' To adopt it would thus undoubtedly involve making a choice among the different possible conceptions of unity. Are all the member Churches of the World Council ready to make such a choice—and, in particular, those which up to now have considered that visible unity is neither necessary nor desirable?

Should not this question be put today by the Central Committee as we approach the Third Assembly? Agreement on this point, if it could be realized, would indubitably represent a step forward in the pursuit of unity—a step which would be doubly significant in so far as the general impression which we give is one of 'stagnation' in this matter—to take up the General Secretary's expression).

But it should be said clearly that this concerns the ultimate objective. The full realization of this objective will require a long period of time, since it implies that profound differences which still exist concerning baptism, the ministry, the common celebration of the Holy Communion, and perhaps also concerning the Gospel which should be preached, should first be eliminated.

In putting this question to our Churches, we would not be imposing on them a conception of unity, but we would be leading them to ask themselves in face of a concrete proposal, whether valid biblical and theological reasons absolutely compel them to reject it, or whether their possible objections are not in the last resort the result of merely human traditions and preferences.

It seems to me that there is a second question to be added which we must put to ourselves before we put it to our respective Churches:

We repeat in innumerable documents and declarations that unity is given to us and that our task is only to manifest this unit. Is this altogether true? We are indeed all convinced that a certain degree of unity has already been given to us by God, and that in this all the value and the joy of ecumenical experience consists; but does the fact that we are all linked with Jesus Christ, because He has drawn and attached us all to Himself, and that we are thereby certainly linked to one another by a very essential bond—does this fact mean for all our Churches that unity is thus *fully* given to us and that we have nothing more to do than to 'manifest' it? If this were truly the case, would the manifestation of this unity still meet with so many obstacles? "

These are real and searching questions. Some of us at St. Andrews felt that it was a sign of almost miraculous progress that a statement of this kind could be agreed by so widely representative a body. We also wondered whether it would be supported in the Churches by the men and women in pulpit, reading desk, and pew; or would they insist on remaining in the phase from which the Ecumenical Movement has advanced, the phase of comparing existing beliefs and practices, and deciding (as a rule, and when they are grasped) that they are so far apart that nothing can be done? For us in Britain, the necessary opportunity and assistance to get these questions faced in the parishes will be afforded by the project of the Faith and Order Department of the British Council of Churches which will launch in April, 1962, as a direct follow-up of the Assembly, a two-year study project leading up to a British Conference on Faith and Order questions in the summer of 1964, which is being planned on the basis of a membership of 300 clergy and ministers and 300 laity.

The New Delhi Assembly will then be faced in one form or another with the question: What do we *intend* about Unity (and will face the member Churches with its findings). It will also of course deal with the ways in which this emphasis is to be expressed in practice, and with the larger staff the Department needs to do the job. But in the end it must come back to the member Churches.

#### V. THE INTEGRATION OF THE INTERNATIONAL MISSIONARY COUNCIL WITH THE WORLD COUNCIL OF CHURCHES

Readers of this *Review* will be familiar with the history of this question, which need now only be summarily stated. The question was very thoroughly gone into for the Church of England by a Committee under the Chairmanship of the present Bishop of Singapore and Malaya and the "Sansbury Report," entitled *Church, Mission, and Unity*, was widely recognized as the most thorough appraisal by any member Church. The following paragraphs are drawn from it.

The main reasons advanced for integrating the two bodies are three. The first is theological. Church, Mission and Unity are inescapably



inter-related; and the principal purpose of the proposed integration is to provide a structure of ecumenical organization that may be an outward and visible expression of this theological insight. The second reason is that increasingly the two bodies have been involved in the same or overlapping situations, and have been increasingly working jointly—for example in the Churches' Commission on International Affairs, in the Division of Inter-Church Aid and Refugee Service (which represents the I.M.C. as well as the W.C.C.), and in the East Asia Christian Conference. The third reason is that as "the mission field" gives way to "younger Churches" and as these grow up they wish to be thought of simply as "Churches"; they become eager that they should deal on equal terms with the constituent Churches of the W.C.C. in other regions, and many of them are no longer satisfied to have their primary association through missionary councils and societies which suggest something of a "colonial" relationship.

Against all this, objections were urged against the Plan. The first arose from the fact that the constituencies of the two bodies are not the same: there are Churches in the W.C.C. (notably some of the Orthodox) which have little or no missionary work and are not in the I.M.C.; and there are missions in the I.M.C. of a strongly evangelical type which are interdenominational or belong to Churches which are not in the W.C.C. Secondly, absorption in the wider context of the W.C.C. would, it was feared, blunt the edge of missionary keenness. Thirdly, the resulting body would be intolerably too big for efficiency. The Sansbury Committee which accepted the reasons for integration as valid, believes that the objections urged are problems to be solved in the working out of the Plan for integration rather than objections of principle.

It also believed that the Plan is a reasonable one. The Plan involves in outline the creation of a Commission on World Mission and Evangelism which would correspond to the present Assembly of the I.M.C.; the creation of a new Division of World Mission and Evangelism, ranking with the existing Divisions of Study, Ecumenical Action and Inter-Church Aid, and incorporating the existing W.C.C. Department of Evangelism; and special representation of those with missionary knowledge and experience in the W.C.C. Assembly, Central and Executive Committees.

At New Delhi it is expected that the Plan will be formally put into effect and the 25 special additional "I.M.C." delegates invited to take their places as full members of the Assembly. But everything will depend of course on what happens after that—in the Committee on the new Division where the details of reorganization are worked out, but still more in the extent to which the energy of mission does renew and refresh every part of the W.C.C.'s life. "Integration" is thus a symbol of two possibilities. Either "mission" will be sunk without trace in the life of the World Council and its member Churches—and let us not forget what Bishop Stephen Neill, for example, has often told us, that missionary zeal in the Church of England has always been characteristic of but a small minority. Or it may be the sign that at last the penny has dropped, and we and others have repented and come at last to believe that "the Church is mission" everywhere.

## VI. THE PROGRAMME OF SPECIALIZED ASSISTANCE FOR SOCIAL PROJECTS

Readers of this *Review* will already be aware of the way in which the Division of Inter-Church Aid (and our own B.C.C. Inter-Church Aid Department) are already involved with missions in support of the Mindolo Ecumenical Centre on the Rhodesian Copper Belt and of the Christian Council of Kenya. They will also know of the Studies Division's study of our common Christian responsibility in areas of rapid social change—areas like Kenya and the Copper Belt and many others where the Churches face new challenges and responsibilities because of the breakneck pace of political, economic and social change. A new programme, which will be proposed by the Executive to the Assembly, is a development of the way in which the various skills and experience of many parts of the W.C.C. can be brought to work together to give a particular kind of help to Churches in revolutionary situations.

Essentially what the Programme for Specialized Assistance for Social Projects will do is make available the resources of technically skilled personnel to Churches in these areas to help them "think freshly about ways of using their existing resources more effectively." One of these existing resources, as yet untapped in a majority of the newly emerging nations, is its youth. It is expected that major emphasis will be on leadership training and development. At the same time there will be pioneer "demonstration projects"—new projects in agriculture, small industries and similar programmes. The work in each country will be undertaken only at the request of the indigenous Churches—and the goal will be to provide the necessary training for local leaders as quickly as possible so that they can take over and the "outside" personnel can be released for service elsewhere.

Because the needs of each country vary greatly, it is expected that the projects will be very different. However, work in each country will be preceded by consultation and careful study with local Church leaders to work out the basic programme.

During the first half of this century the millions poured into mission work in these areas went into what Church leaders now think of as "traditional" types of assistance—especially in medicine, education and agriculture. While immense contributions to social development in mission work areas were made by these traditional services, new forms are now needed because of the disappearance of the colonial system, the new nationalism and the importance of governmental planning for economic development and education in new nations, the growth of big cities and industrial centres and the great changes in village life.

That the Churches must find ways to meet these changed conditions was phrased by one S.A.S.P. study as the necessity for the Church to find "new expressions of its great functions." The same report noted that "the spirit of nationalism and independence in which we rejoice, and the problems of nation building, call upon the Church to rethink its prophetic role, and to consider new and relevant ways of service." Another of the study papers commented: "All of our experience to date indicates that while the Churches themselves (in areas of rapid social change) cannot provide the means for the solution of the great social and

economic and political problems, true obedience demands that their witness should provide signs which point to the fulfilment of God's purpose in the new situation."

## VII. SOME IMPONDERABLES

The preceding sections cannot pretend to do more than indicate some of the matters to which the Assembly's attention will be called. There are of course many more—not least the decisions that must be taken about the shape of the W.C.C.'s organization, the number of its staff and the size of its budget. (On all these the Council for Ecumenical Co-operation has reported to the Church Assembly; and they have also been considered, with the rest of the Agenda, at a conference of Church of England participants.) This is complicated, detailed hard work, and since the papers exist, it is fairly predictable. There are, however, some fresh and unpredictable factors in this Assembly which may have surprising results. They may be listed as follows:

1. We are meeting not in Christian Holland or Christian America (or Anglican Westminster) but in the India of Mr. Jawaharlal Nehru, a secular rationalist who is a "cultured despiser of religion," and of the renascent nationalist Hinduism, which thinks that no Indian has a right to be anything but a Hindu. Both have little use for Christianity. Christian assemblies usually meet in the presence of Christians; in Delhi, where the Churches are small (all together comprise less than 1 per cent of the population) we shall do our Christian business in the presence of a world which is, if not hostile, certainly unbelieving. If this fact sinks in, it may make our speech simpler, more patient, less cosy. Who knows what may happen?

2. There are now far more Asian and African member Churches than at previous Assemblies, and they will be largely represented by African and Asian Christians. The W.C.C. is now meeting outside its Western "homeland" and with a much larger proportion of non-Western participants. We may hear the voice of Christian Asia and Africa, perhaps for the first time.

3. The larger member Churches so far have all been in the Western world of Europe and North America and its "missionary sphere of influence"; and all of them have been in some sense heirs of the Reformation. With the arrival of the Russian Orthodox of the Moscow Patriarchate, we are now joined by a very large Church (73 dioceses, 30,000 priests, 20,000 parishes, 40 monasteries) which is not Protestant or Anglican but Eastern Orthodox, and not in the Western world but as we say "behind the iron curtain"—in itself a form of speech that we had better learn to discard in W.C.C. conversation! No one knows what all this will mean; it will certainly mean change, possibly quite radical change.

4. The presence of the delegates on the I.M.C. list and the fact of integration on the one hand, and the presence of the official observers from the Roman Catholic Church as a living reminder of their own Ecumenical Council on the other, are further sources of uncertainty—uncertainty in the sense not of anxiety but of the possibility (no more) of breaking out into new worlds.



These are all imponderables. They make this a different Assembly, in a new stage of the W.C.C.'s life. The steps of even the most experienced of us may be a little unsure. It may be, by God's grace, a memorable Assembly. If it does its appointed work, as I insisted at the beginning, it is well worth while; but it may be that also we may be given to dream dreams and see visions, and to translate them into usable new meaning and instrument for the pilgrim Churches of the world.

### VIII. BEFORE AND AFTER THE ASSEMBLY IN THE CHURCH

In addition to the pre-Assembly booklet now being widely studied in the parishes, the British Council of Churches has prepared a prayer leaflet (10, Eaton Gate, S.W.1, 15s. per 100) and the Council for Ecumenical Co-operation a much simpler prayer card designed for private individual use (Church House, Dean's Yard, S.W.1, 9d. per dozen). The material in the booklet has already been widely used; and it will be clear that it matters intimately to the participants in the Assembly that their life and work together at New Delhi should be supported by and spring out of the deepest life of their Churches.

The task of reporting on the Assembly to the Church will also have to be re-thought. On the one hand, the coverage of TV is now far higher than in 1954, and there will be a joint BBC-ITV team at New Delhi; on the other, public meetings seem to be a dying social form, and in any case there will be fewer participants than there were at Evanston, and they will have been away from their work at a time of more pressure. This all suggests that for basic reporting of the Assembly to the general Church public we must rely on the mass media and especially TV; and that participants ought to be used for the most part for more detailed reporting in depth to groups of clergy, teachers, students and sixth-formers, key selected laity, and so on at more thoughtful meetings where real discussion is possible. The more such groups have done some "homework" of prayer and study before or during the Assembly, the more rewarding such meetings are likely to be.

But at this point writer and reader alike must, so to say, "adjourn now and move into church for a time of prayer."

# THE WORLD COUNCIL IN INDIA

by THE RIGHT REVEREND JOHN W. SADIQ  
Bishop of Nagpur

THE plan to hold the Third Assembly of the World Council of Churches in India is a bold and challenging adventure. It is bold because the Assembly is to proclaim at the brain and heart centre of this incorrigibly religious land that Jesus Christ is not one among many lights of the world, but the one and only sure and unflickering light. It is challenging because on the soil of Asia, pre-eminently on the soil of India, the Church is facing the most cosmically vital and significant issues. The East as a whole, and Asia in particular—and from this point of view India is representative of Asia—the Church has not yet entered the “post Christian era”. Here the Church is still looking to its full maturity and has something of the strength and weakness of the early Church as it faced the problems and opportunities in the Mediterranean world. For instance, when one thinks of Paul sitting in the Roman prison and writing his letter to the Ephesians, designed to be shared with other churches, we can see him looking at the dangers and opportunities staring at the struggling but vigorous Church. The main dangers seem to be compromise with or succumbing to sub-Christian standards of moral conduct; political tussle between the empires of the East and West with the ideal of “might is right” functioning on the political plane; false comforts of surrounding religions, especially the mystery religions and various forms of Gnosticism; and growing party spirit among the Christians. On the other hand, he saw wonderful opportunities for the spread of the Gospel in a world which had grown weary and pessimistic, where communication of the Gospel was facilitated by roads and means of transport, where the Greco-Roman culture had unconsciously prepared the way for interpreting the Gospel, and where the very hostile and angry world was acting as a goad to fellowship and unity. I think it will not be wrong to say that the parallel between then and now so far as the Church in India is concerned is not far-fetched.

If the significance of the Assembly to India and the significance of India to the Assembly are to be considered, then the vital issues facing the Church in India should be more explicitly spelled out. This itself will, however, require some understanding of what has been happening here since her political independence. During these thirteen years vast changes have taken place, far beyond expectations. No one visiting India today can fail to be impressed by many new and exciting things. Not that all is well with the country. Nations, like individuals, are neither altogether white or altogether black, they are grey! India is no exception. Let us then try briefly to indicate these new and exciting developments.

## VITAL ISSUES IN INDIA

It will be no exaggeration to say that the industrial developments which India has seen in the last decade are greater than those of the previous hundred years. But for the distressing increase in population year by year, these developments would have brought larger increase in the national income and greater economic prosperity to the people. Planning has become an accepted principle. India has learnt from the experiences of western nations and is aware of the fact that industrial development is not always an unmixed blessing. This accounts for the attempt to keep a balance between public and private sectors and between development of heavy industries and that of cottage industries. How far India will succeed in this experiment only history will tell, but that it is worth making, no one need question.

More important than industrial and economic progress, one sees with thankfulness a change in the mental climate of the country. While there is a certain amount of pessimism and complacency among the people, one can clearly discern a steady upsurge of sober confidence. Considering the role the country has already been able to play in the counsels of the nations and in the development of democratic ideals, many are convinced that India, in the providence of God, is destined to play a worthy role in the evolution of a more satisfying civilisation. Jawaharlal Nehru, even before the dawn of freedom, had said these words, "India will find herself again when freedom opens out new horizons, and the future will then fascinate her far more than the immediate past of frustration. She will go forward with confidence, rooted in herself and yet eager to learn from others and co-operate with them." This dream has become the precious possession of many.

The sober confidence mentioned above embraces a growing realisation of the fact that mere material progress is not enough. Jawaharlal often speaks of the spiritual values and spiritual approach to the problems of the country and of the world. One of the most significant spiritual movements, inspired by Gandhiji, is the *Dan* movement led by Vinoba Bhave, "the walking saint of India". The measure of the success of this movement does not lie in the number of acres given away or by the number of decoits who have surrendered, but in the approach to the problems of the country on the basis of a spiritual revolution. There are other indications of this outlook. Basic education is making steady progress, and it is obvious that it cannot be carried out except on moral and spiritual foundations. The various educational commissions, which were appointed and have submitted their reports, clearly indicate the "incorrigible religiosity" of India. The syncretistic approach to religion in India has caused much concern to the Christian evangelist. It is, however, not to be despised but understood and faced.

Nor must we underestimate the progress in social affairs. Untouchability has been banned. Caste is bound to die a natural death under the impact of education and a more progressive outlook. The status of woman is steadily improving and she has equal rights with man in political life. Polygamy has been made illegal, except in the case of Muslims who are governed by personal law. So has the dowry system. The labour movement is gaining ground. Many social service agencies



have been set up, and sociology and social work are recognised as subjects for university degrees.

That at many points there is a contradiction in the life and thought of India is admitted. For instance, many critics would say that India pays lip service to non-violence but continues to spend a disproportionate amount of her national income on defence; or that the spirituality of India is counterbalanced by the worst kind of materialism. But this cannot be any more shocking than the fact that Christians claim to be one in Christ and yet show forth extraordinary divisiveness. Nor can it be questioned that the greatest wars in history have been started by the so-called Christian West. As Elton Trueblood said in the course of the Second World War, "After all, the epidemic has broken out, not in some primitive area, but in the supposed heart of Christendom."

It is then in this setting, alternating with light and darkness, hope and pessimism, but pulsating with new life, that we must look at the living issues before the Church in India.

In the life of the Church, let me mention three issues. The first is the issue concerning genuine spirituality. A tree is known by its fruits, is the Church showing the fruits of righteousness? Are members of the Church "salt of the earth" and "light of the world"? Or have they become a "noisy gong and a clanging cymbal"? The Church in India and those who are its members must do a great deal of heart searching. There is no automatic way of generating spiritual power. Only a return to the Bible; personal, family and public worship; a willingness to be spent in the service of others, a humble sharing of faith with our fellow men; and a burning and contagious faith in the living Christ can do this for us. But till this happens, a great part of India will continue to say, in the words of a French philosopher, "Your Christ is beautiful; your Christianity is contemptible."

The second issue is that of Church organisation. That the Church is over-organised is obvious. Wheels within wheels; the Church machinery has become so complex that the energy which should have gone in proclaiming the Gospel is spent in running the machinery. The tragedy of the situation is that it is committees, conferences, elections and such like that seem to capture emotion and engender enthusiasm. Expensive institutions and buildings are part of the grip which organisation has over the Church. There is no doubt that much of it has been inherited from the West. Some of the most distressing developments in the life of the Church arise from buildings, endowments, etc. No one will deny for a moment the importance of some kind of organisation as well as institutions and buildings, but when they destroy rather than fulfil the mission of the Church, something must be done. Our Lord's reference to the need for cutting off the limb which offends might seem too drastic in this case, but we need to take more seriously than we have done in the past the dictum; "The Sabbath was made for man, and not man for the Sabbath"; also "What doth it profit a man if he gains the whole world and loses his own soul."

This naturally leads on to the vital issue of Church Unity. So much is being said and written about this subject, that there is no need to dilate upon it. That the division of the Church are one of the greatest obstacles

in commending the Christian Gospel to India is a fact that cannot be denied. One could cite instances to show that the tragedy which happened in Central Asia in the Middle Ages in losing the opportunity to win the Mongols to Christ has been repeated in India, as for instance, millions of so-called Depressed Class people turned their back to the Church scandalised by its divisions, and are today embracing Buddhism by thousands. Here, more than almost anywhere else, the inner life of the Church is crippling the Body of Christ and hindering the activity of the Holy Spirit. We need to be reminded of the words of Karl Barth, "There is no doubt that to the extent that Christendom does consist of actually different and opposing Churches, to that extent it denies practically what it confesses theoretically—the unity and the singularity of God, of Jesus Christ, of the Holy Spirit. There may be good grounds for removal of these divisions. There may be serious obstacles to their removal . . . But this does not alter the fact that every division as such is a deep riddle, a scandal." The tragedy of our situation is that the issue of Church unity is not being faced with a sense of urgency. The real issue which the Church must face in this connection is: if our divisions are not only unhappy but sinful—and they must be sinful if they are contrary to the will of the Master—then shall we continue to sin that grace may abound?

#### THE WITNESS OF THE CHURCH

We may now turn to the witness of the Church. Here again I shall limit myself to three issues. These all have to do with the central task of the Church, namely "to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind and spirit—and also in all human relationships." (John R. Mott) This puts the first issue very squarely. "Our message is Jesus Christ" said the Jerusalem Conference of 1928. Much of the misunderstanding of the Church comes from the fact that it has overlaid the message with so many other things. It is, of course, obvious that every message is affected to some extent by the medium through which it is conveyed. Nor can it be denied that the Church in its history has borrowed thought-forms from the surrounding culture. But the association of much of the Church in India with Western culture and thought-forms has put Christianity at a handicap. India has the most profound respect for Jesus Christ. A Brahmo Samajist in writing his reflections on our Lord said these words when he found himself discovered by Him: "The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality upon whereon I might lean. It was an impulse then, a flood of light, love, and consolation. It is no longer an impulse now. It is a faith and principle; it is an experience verified by a thousand trials." (P. C. Muxumdar in *Oriental Christ*, page 10.) A Hindu in the foreword to his book, says, "If in spite of all these limitations I have presumed to write and publish this book, it is only because I want to pay herewith my most humble tribute to Jesus Christ, whose 'Hindu disciple' I have been for the last forty years." (*A Hindu Portrait of Jesus Christ* by Manilal Parekh.) A Hindu philosopher in

South India has said these words, "My study of modern history has shown me that there is a moral Pivot in the world, and that more and more the best life of East and East is revolving around that Pivot; that Pivot is Jesus Christ." (Quoted in *The Unique Christ and the Mystic Gandhi* by P. V. George, page 200.) The same book has this quotation from a Muslim Judge, "Jesus is as near being God as is possible. In the true sense He is the Son of God." As a faithful Muslim he could not have gone any further. The real issue therefore before the Church is how to present Jesus with the passion expressed by the great Indian Christian poet of Maharashtra, himself won to Him:

When shall these longings be sufficed  
That stir my spirit night and day?  
When shall I see my country lay  
Her homage at the feet of Christ?

A great devotional, theological and interpretative task awaits the Church: to take its stand at Jesus Christ and refuse to present anything save Jesus Christ and Him crucified.

The second issue in the Church's witness is the approach to those of other faiths. Many of our countrymen do not accept Jesus because our way of presenting Him offends and irritates. Gandhiji, who advised Christian missionaries not to dilute the Christian message, did accuse them of a sense of superiority. A recent article in the *Christian Century* (April 27, 1960) entitled "Christianity's Third Great Challenge," by Wilfred C. Smith raises this whole question of our attitude to those of other faiths. The subheading of the article reads like this: "Without succumbing to the false and relativistic view that all religions are essentially the same, Christians need to cultivate a less arrogant attitude regarding other faiths!" The author questions the very use of the word "Non-Christian" and warns us against the division of the world into "We" and "They." This is an issue which the Church in India must face very realistically and urgently. D. T. Niles' definition of evangelism as "a beggar telling another beggar where food can be found" has much to teach us. It is in humble sharing of our faith in Christ that we shall find the necessary response. Ways must be found of understanding the aspirations and longings of others. Round table conferences, institutes for the study of religion and society, reading rooms, are merely some of the ways by which this can be attempted. Above all it is on the level of personal life where sharing of good things is natural that the Church must encourage and inspire its members to share with others the unsearchable riches of Christ.

Finally, there is the issue of "living the Gospel." Our ideas about evangelism are so small and restricted. When our Lord began His public ministry, He announced that He was concerned with the preaching of the Gospel to the poor, proclaiming release to the captives, recovering of sight to the blind, and setting at liberty those who are oppressed. In His parable of the Last Judgement He left us in no doubt as to the standard by which our loyalty to Him would be measured. The Church has to rediscover the "width" of the love of Christ. It is in acts of lowly service, whether it is in education, in the ministry of healing, in



rural uplift or in slum cleaning—in giving rather than receiving—that the people of India will see the illimitable love of God in Christ. There is no limit to the opportunities for serving Him through His little ones. When a young Lushai minister describing the Christian task in an unevangelised area said, “Christ is not saying ‘go there’ but ‘come here’ because He is already there,” he was putting his finger on this vital issue.

In a letter issued by the Advisory Committee on Missionary Planning, which has been set up by the Church of India, Pakistan, Burma and Ceylon, these words occur: “In our lands new situations face us on every hand and old methods of commending the Gospel often seem to be outmoded. But new and greater opportunities are there for those who seek them. We dare not talk of doors being closed. We must rather speak of doors opening. ‘I have set before thee an open door, which no man can shut’ is literally true today if only we have eyes to see. A new hunger among the intelligentsia, an unprecedented dispersion of Christians in all parts of our land, a growing search for life abundant on the part of the oppressed, are merely a few signs of this new day.”

#### THE SIGNIFICANCE OF THE ASSEMBLY

I think we have now reached a point where we can discuss the significance of the Third Assembly to the Church in India and the significance of the Church in India to the Third Assembly.

The Church in India is profoundly grateful for the privilege of being host to the Assembly. Hitherto there has been a feeling in this country that the Ecumenical Movement is a pet baby of the Western world with a grudging recognition of the growing importance of the East; its thinking and organisation mostly Anglo-Saxon, and theology predominantly Continental (European). This Assembly will signify and demonstrate to a fuller extent than in the past the true meaning and scope of the Ecumenical Church.

The merger of the World Council of Churches and the International Missionary Council, though, organisationally speaking difficult to comprehend, will certainly bring great satisfaction to the Indian Church. When the question of the merger was being posed to the constituent members of the two world bodies, the National Christian Council of India, which for all practical purposes is now a council of churches, gave quick and unqualified support to the proposal. The reason is that ever since the Church here became conscious of its calling to mission and unity on the ecumenical level, it has not appreciated the existence of two parallel world bodies. It will therefore rejoice in this momentous step. This merger will bring into focus the challenge of “unity in mission” and “mission in unity.” The Church in India is perhaps proud of its longing and progress towards the first objective but it has to be ashamed of its backwardness in the second.

This brings me on to mention the theme of the Assembly which assumes a new and challenging importance for the Church in India. The besetting danger and temptation to it, more than ever before, is compromise, which arises from the eclectic and syncretistic approach to

religion based on pantheistic—monistic thought in India. It is noticeable that even communities such as the Muslims and the Sikhs, which believe in the missionary character of religion, seem to be slowly succumbing to the slogan “all religions are the same,” and adopting this magic formula as a mark of tolerance and respectability. Bang into the heart of this situation—the slang may be pardoned!—the Assembly comes to proclaim the uniqueness of Christ. The Assembly will remind the Church in India that it has no right to exist unless it is prepared to proclaim that Jesus Christ is the way, the truth and the life. Such a proclamation may bring disadvantages, even persecution, but Christ will not suffer comparison with other lights.

The proclamation of Jesus Christ as the Light of the World has an inevitable implication for Christian discipleship, because the Lord also said, “Ye are the light of the world.” How does the Church in India stand in the light of this divine requirement? Dr. Stanley Jones, the well-known American preacher, has very aptly suggested in one of his books that the reaction to the preaching of the Gospel in India has gone through three stages: in the first the non-Christian world said, “Christianity is not true”; then it went on to say, and to some extent continues to say, “It is not new”; but now the cry is “It is not you.”! At a recent conference between Christian theologians and Hindu thinkers held under the auspices of the National Christian Council of India and the Christian Institute for the Study of Religion and Society, the Christian theologians have been challenged with the question: “Where is this thing that you talk about?” The present state of the Church is not a good advertisement for Christianity. Dr. Radhakrishnan’s jibe that Christians are ordinary people who make most extraordinary claims seems to be justified if it is aimed at the quality of Christian witness. I hope and pray that the theme of the Assembly may sting us deep enough to make us realise the great dictum of Emerson that what we are speaks so loudly that people cannot hear what we say.

The plan of the Assembly programme indicates that the theme itself is not going to be the subject of discussion, but it is hoped that it will “find its way into the worship of the Assembly, its work and general programme.” The discussion of the theme has been entrusted to the member churches as preparation for a vicarious participation in the life of the Assembly. As far as worship is concerned, the Assembly will bring to the Church in India a taste of richness and variety which comes from the different church traditions of the world. By a happy arrangement a special Communion Service, according to the rite of the Church of India, Pakistan, Burma and Ceylon, will be held and will be open to all members of the Assembly. The rareness of such an occasion is itself a painful reminder of the Church’s disunity. The experience of worship in an ecumenical gathering will further strengthen the ideal of comprehensiveness in approach to the problems of Church Unity. It is the unity and not the uniformity that matters.

Evidently the main work of the Assembly will be done in the three Sections which will deal with three important subjects, namely, Unity of the Church, its Witness and its Service. The document of these subjects summarising the basic and most urgent issues in the form of sharply put

questions, which has already been sent out as preparatory material, "will be the basis for the agenda and discussion at the Assembly." As I have already touched upon the questions of unity and witness in the earlier paragraphs, a word may now be said about the significance of the document on Service. The church in India needs to learn, to use a phrase used at Willingen Conference of the International Missionary Conference, "solidarity with the world." It is only in this way that it can render to the world a significant service. A sense of solidarity leads on to involvement. Service is the fruit of love, not of charity. The Church has to learn that to minister redemptively that it must learn to involve itself with the world in a way which will be a reflection, however dim, of the Incarnation. All the aspirations for a higher and better life reflected in government plans and projects cry for a new understanding of the Christian social responsibility and self-effacing commitment. It is in such losing that the Church will find itself. India is crying out for "missionary spirit" as evidenced from the statements of our national leaders. The missionary spirit is the spirit of Christ Who came not to be ministered unto but to minister and to give His life a ransom for many. Would to God that the Assembly may bring to the Church in India an invitation to live dangerously in the service of all for whom Christ died.

Now a word must be said as to what is likely to be the reaction of non-Christian India to the Assembly. To the vast majority of the people it will have no more significance than the crucifixion of our Lord had for the pagan historians of His day. After all conferences galore happen in New Delhi nowadays. But the Assembly cannot go unnoticed by all, especially the intelligentsia, because it will be taking place at the nerve centre of the country's political and administrative life. India will be impressed by the organisational grandeur and international character of the Assembly. It will not be impressed, in fact most probably perplexed, by the number of Church divisions. It might well say to the Church, "Physician, heal thyself." It will be offended by the claim of Christ's uniqueness, and may challenge Christian assumptions. To the nations of the West represented in the Assembly it will point to shameful blots, such as racial discrimination in the United States and in Africa, to continuing colonialism and imperialism and, to the cold war and fatal armament race in many of the Western countries, to dangerous political alliances. It may even be critical of the colossal amount of money involved in the arrangements for the Assembly. It will, however, wait impatiently for the pronouncements and statements emanating from it. It would like to see these pronouncements and statements on colonialism, democracy, socialism and communism. It will be critical of the Western colour of much of the Christianity it will see. It may be critical of the missionary movement and may dub the Assembly a Western missionary propaganda, and might criticise the Government for permitting it to be held in New Delhi. However, it will be better this way rather than that it may be bypassed with indifference.

#### THE SIGNIFICANCE OF INDIA TO THE ASSEMBLY

Perhaps I should now say something about the significance of India and the Indian Church to the Assembly. No thoughtful delegate coming to



this gathering will fail to be impressed with something exciting and revolutionary happening in India. He will be struck by the delicate and difficult experiment which India is making with democracy. He will hear a good deal about corruption and lack of civic sense, of exploitation of the poor by the rich, of narrow sectional and linguistic loyalties, absence of sacrificial patriotism, of nepotism. On the other hand, he will realise that India is trying to telescope within a few years what even the progressive countries of the West have taken decades, if not centuries, to achieve. He will be troubled by the contrast between the *khaddar* dress and Gandhi cap on the one hand, and luxurious set-up for administration on the other. Yet he will admire India's sincere efforts to find a meeting place between state monopoly and private enterprise, between heavy industries and cottage industries, between religious freedom and social reform—all through advance towards "a socialistic pattern of society." He may be troubled by the paradox of India's lip adherence to non-violence and disproportionate expenditure of national income on military objectives. He cannot, however, remain unimpressed by the way India, not only in winning her freedom but in handling such situations as Goa, Chinese incursions into Indian territory, or even in Kashmere, has eschewed the path of war. He will also be impressed by the fact that in international affairs, by its policy of neutrality and non-alignment, India has helped the cause of peace. He will be struck by the novel experiment in education known as Basic education. He will be intrigued by the success, however modest, of the *dan* (gift) movement which started with the giving of land to the landless but has now, under the leadership of Vinoba Bhave assumed the character of a philosophy of life which believes that "it is more blessed to give than to receive." He will hear of the revival of ancient religions and of the claim of Hinduism to provide spiritual hospitality to all seeking the truth, and of Buddhism to provide the ethical inspiration and impetus needed to save the world from the catastrophe of obliterating wars. He will be impressed by the progress made in industrial and economic fields through plans and projects, but will be appalled by "the population explosion" which hinders the pace of social and economic progress. He will discover the incorrigible religiosity of the people and will be surprised to find how easy religious conversation is. At the same time he may be surprised by the amount of indifference to religion on the part of the intelligentsia. He will find himself asking such questions as "Who will succeed Nehru?" "Will India go to the extreme right or left?"; "Can India maintain its policy of non-alignment?"; "Will the Kashmere tangle ever be solved?"; "Will India take the lead in forming another block in international politics?"; "Will India become a Hindu state?" "Can the Christian Church survive?" Well, enough, I hope, has been said to indicate the kind of reaction which thoughtful delegates to the assembly are likely to have to this country. The mixed picture will be very puzzling. India will evoke appreciation or criticism, but one thing is certain, that no one coming to this country will ignore it in his future thinking.

What is likely to be the significance of the Indian Church to the Assembly? Of course, the smallness of the Christian community in the

vast sea of the non-Christian world will be obvious, but nine million is not a small number. The tragedy of the Church's division in the face of the titanic task will come home to many. There may come greater appreciation of the movement towards Church unity. Those who before or after the Assembly visit South India are bound to be impressed by what has been accomplished through the union of four denominations in the Church of South India. There are bound to be many conversions to Church unity. Those who have a closed mind against Church Union better not come!

The Church in India—that part of it which came into existence as a result of missionary effort from abroad—is in a stage of transition, and a period of transition is always painful. The preoccupation of the Indian Church with church positions and property, the delicate position of the foreign missionary, lack of social concern, paucity of dynamic leadership, continuance of exotic and foreign expensive set-up; distressing littleness of indigenous theological thinking, these and many other weaknesses will be apparent. But with all this it will be recognised that the Church has not only taken root in India but has come of age and is fast approaching maturity, which will enable it graciously both to take from and give to the Church of the West. The Church, like the country, is on the threshold of exciting developments and of making fateful decisions as to the way it must go from now.

The Third Assembly of the World Council of Churches is, I believe, under the providence of God being held at a critical and decisive moment, and I hope and pray that it may bring to the Ecumenical Movement and to the Church in India the long-awaited refreshing from the Lord and life-giving illumination from the Light of the World.

# THE IDEA OF A MISSIONARY STRATEGY

by THE REVEREND THEODORE JOURDAIN  
Home Secretary, Church Assembly Overseas Council\*

**I**N the aftermath of the war planning was a necessity. It had also become an acceptable idea, and Britain in 1945 elected a Labour Government to organise the national life. The chaotic condition of Europe, with its confusion of displaced persons and demolished cities, and the urgent need to rebuild the world's economy, prodded men into the mood for dealing co-operatively with their problems, and accepting with surprisingly little resentment the limitations on their personal freedom which planning involved.

The Churches were drawn into a similar way of thinking and acting. Inter-Church Aid was formed to help Germany Christians recover themselves after the shattering experiences of the war, as well as to serve the refugees. The World Council of Churches came into being, to promote common study and action as much as to explore the paths to unity. Even English dioceses began, without much enthusiasm, to face the tasks of parochial reorganisation.

In America the feeling persisted for a long time that the United States could put the world right, or at least make a better job of it than anyone else. Many other countries got the idea that managing their own affairs would be more dignified and perhaps more advantageous than letting foreigners do it for them. The obvious need to set things straight, and the fascination of using so many new techniques and resources for constructive purposes with something of the massive application to which men had become accustomed in war, combined to make planning a characteristic of the post-war years. It was the era of UNO.

It would not have been surprising, then, if the Christian Mission had also come in for planning on an entirely new scale. The work of missionaries and missionary societies of all nations and churches had been violently disrupted. To set about the task again without thorough organisation was scarcely possible in the new climate of opinion. Or so one would imagine. But the remarkable thing is that at that time and in this field little planning was done.

The younger Churches, as they were then somewhat inaccurately called, were lamentably short of clergy and of trained men and women for their educational and medical services. In many places they had suffered grievously from military operations and their people were desperately poor. They cried out for help.

Unfortunately the attention of the Western Churches was firmly fixed on their own affairs. Their people, including the chaplains, were coming

\* The views expressed in this article are those of the author only, and are not to be interpreted as committing the Overseas Council.



home. Their buildings needed repair. Their parochial life had to be resumed. With the exception, perhaps, of American interest in Japan, it was left to the missionary enthusiasts to take up again the task of helping the Churches overseas with resources pitifully inadequate for the needs that had to be met. Plan or no plan, they went to work using mainly the same organisational methods as before.

At the Lambeth Conference of 1948, however, the bishops began to think on a more comprehensive scale. They set up an Anglican Communion Advisory Council on Missionary Strategy but made little provision for its effective working. Unfortunately in the following years a tension developed between those who were obsessed with the urgency and immensity of the needs pressing upon them, which they were trying hard to meet, and those who felt that Anglican resources were not being adequately deployed for the missionary task and in some cases were being dissipated, a condition which planning might improve. This tension was particularly unfortunate because each side felt that the other was a hindrance, though both had the same end in view. In fact, it was the tension that became a hindrance, and it has persisted to this day.

#### CHANGE OF SCENE

Meanwhile, three developments have taken place which have altered the whole context of missionary work. The first is the transformation of the world's political scene by the rapid emergence of independent nations, and the spread of Communism. This has been accompanied by a cultural and religious revolt against the West, and it means that missionaries from the traditionally Christian countries have an entirely new set of conditions in which to work. Even today the extent of this change is greatly underestimated in the West, except by the few who really know and are sensitive to the way Asians and Africans feel. Most of us are not prepared to face or accept the refusal of other peoples to think as we do, and are indignant at the contempt with which some of them regard our way of life. They need our wealth and technical ability; they often despise our standards of value. And the missionary is put at a disadvantage from the start by the conditioning he receives from the country and Church in which he has grown up, even though he will receive a warm welcome when he goes out, both for what he is and for what he stands for.

Secondly, the Anglican Communion has recently become much more a fellowship of regional Churches than of dioceses. Very few overseas dioceses remain under the direct jurisdiction of Canterbury. Four new Provinces have been formed in Africa in the last ten years, and the process of regional grouping is not yet at an end. This means that the churches overseas, though still needing help, are becoming more conscious of their place in the life of the nations and are in a better position to undertake direction of missionary work in their areas than they were before. For the missionary, this again means not merely a readiness to work as a subordinate in the local Church, but a mental re-orientation in order to think with and for that Church in its national task. He has to find his true home there, and this is a matter of the heart as well as of the head.

It is a much more demanding part of the missionary vocation than it used to be.

Thirdly, the Western nations have reached a degree of affluence unknown before in history, while in many other parts of the world poverty and the stark prospect of mass starvation have become imminent and terrible realities. This is a factor in the missionary situation which is perhaps underestimated, because it involves the missionary in the moral responsibility of his own nation (if such is accepted) for the less favoured countries. It puts him in a false position for the attainment of genuine Christian fellowship.

These new factors demand an immediate resolution of the tension between the planners and the workers in the sphere of Mission. But they have also transformed the situation in which the tension arose. Those who are directly engaged in missionary work see the necessity to take account of the new conditions and to adapt their policies accordingly. Those who think in terms of a planned strategy are forced to discard the notion that there is any one centre from which the Mission can be directed or controlled, least of all in the West. Missionary planning has to be determined by the nature of the demands from overseas, not by the will of the sending Churches, and requires changes in the outlook and character of those Churches themselves as much as adaptation of their missionary methods abroad.

In 1958 the Lambeth Conference made the Advisory Council on Missionary Strategy more effective by deciding to appoint an Executive Officer and Bishop Stephen Bayne took up this post on January 1st, 1960. It was probably a good thing that the appointment came when it did and not ten years earlier, in view of the change of scene described above. It has enabled Bishop Bayne from the beginning to be seen as a servant of the regional Churches and not as a Lambeth official. His first task has been to find out what is going on by visits to all parts of the world, and to assess the needs and opportunities of the Churches as they themselves evaluate them. This process, together with a reckoning of Anglican resources, will probably occupy most of his attention until the Advisory Council itself meets in Toronto in 1963. At that time it will be possible to devise an Anglican missionary strategy. But will it be desirable or useful?

### OBJECTIONS

The idea of a missionary strategy has come under fire on several grounds. These may be classified broadly as theological objections, practical objections and ecclesiological objections. They add up to a formidable indictment of the idea and deserve to be thoroughly considered.

On theological grounds people ask who devises missionary strategy. Surely the work of mission is an activity of the Holy Spirit from beginning to end. It is He who has called and raised up missionaries from St. Paul onwards to labour more successfully than any amount of planning could ensure. It is He who has opened the doors and closed them. It is He who has brought about the response of whole tribes and peoples to the

Gospel with the minimum of human resources, and has made use of the most unlikely vessels and unpropitious circumstances to work miracles of grace.

Moreover God is the Lord of history as well as of the Church. The changing pattern of the world of nations is under His control and He already knows how it will serve His determined purpose. What room is left for a missionary strategy devised by man? Will it not be futile before ever it is put into effect? Does not God work in an altogether different way, through the men and women of His own choice?

This line of argument is based on a theological truth, and it must be freely admitted that the expansion of Christendom both in the early centuries and in modern times owes little to missionary planning. It has been due, under God, to the work of dedicated individuals, and small groups. Certainly it is true that the Holy Spirit inspires, guides, and controls, and the work of genuine conversion is His alone. But does the argument necessarily lead to one conclusion only?

The Holy Spirit indwells the Church as well as the Christian soul. There is surely nothing unspiritual about the idea that He should give divine guidance to an official body seeking the will of God, as well as to individuals. Is an independent missionary committee necessarily more likely to be inspired than an organ of the Church? History has shown that some missionary efforts in the past have been brought to nought as others have been prospered, and certainly no plan will succeed if it is not in accordance with God's purpose, but is this a valid reason for not attempting to make one?

Furthermore, it must not be forgotten that the almost universal existence of the Church has introduced a new factor of radical importance. For the task of mission today does not consist only of taking the Gospel into geographical areas where it has never been preached. It also involves the strengthening and renewal of the Church in each place *because the Church itself is part of the Gospel*. It includes the penetration of areas of life and thought which have become impervious to the Gospel through familiarity or disillusionment or ideological obsession. May it not be possible that some of the argument about missionary strategy misses the point because people are arguing about different things?

On practical grounds the argument is straightforward. A missionary strategy is impossible. It is not within the competence of any person or group either to know enough about all the complexities of the situation or to have sufficient wisdom and judgement to decide priorities. The means of collecting all the relevant facts simply do not exist, and even if an army of reporters was employed, by the time their evidence was collated the situation would have changed. How can anyone decide whether it is more important to provide money for a mission hospital in India or for a school in West Africa? This is not the kind of judgement of which people are capable.

Here again the argument is not to be lightly dismissed. It is perfectly true that the difficulties of missionary planning are far more formidable than those of a military campaign. The assessment of what seems to be humanly possible or desirable will not necessarily coincide with what the divine Spirit foresees and intends. But what is the present alternative?



The fact is that strategic decisions have to be taken, both positively and negatively, whether there is a strategy or not. Many people in many places are constantly deciding whether to support this or that institution and whether to send a missionary here or there, often without reference to each other and without attempting to bring all the available resources to bear. Is there a greater wisdom in choosing to have no strategy than in attempting to form one? Or is this argument actually based on a fear of what planning might involve? Once more it appears necessary to ask what is meant by missionary strategy.

The third class of objections rests on the belief that planning is somehow foreign to the nature of the Church. A strategy, it is said, means having a master plan and a high command. Not even the Roman Church carries centralisation as far as this. It would involve a power structure and a bureaucracy which would be unhealthy and intolerable. The high command of the Church's mission is not to be found on earth at all, and any attempt to carry out the missionary task as if it were a military operation is bound to be self-defeating. The Church is not the same kind of body as an army.

In this case it seems that analogies can be carried too far. Everyone will admit that the New Testament abounds in military metaphors, and every Anglican at his baptism is called to be Christ's faithful soldier and to fight manfully under his banner. But even in this instance the analogy pressed to its logical conclusion involves the spectacle of a fighting sheep, and it is not necessary to be bound by language to this extent. The nature of war has changed a good deal since the New Testament was written, and perhaps one of the few safe conclusions to be drawn from its military language is that the Church should be on the attack rather than on the defence.

The formidable picture of a high command and a mobilization of forces is not really entailed by the word strategy, applied to the Christian Mission. Neither authoritarian control nor detailed direction is necessarily involved. Nobody would deny for a moment the need for a constant awareness of the Spirit's guidance, and the Church's strategy is likely to be one of loaves and fishes rather than of legions. But the objections do serve a useful purpose. All the arguments against the idea of a missionary strategy demand careful examination of what the metaphor really does mean.

#### LIMITATIONS AND REQUIREMENTS

If any attempt is going to be made to plan the missionary work of Anglican Churches as a whole, it will be necessary to keep constantly in mind the limitations of such an idea. For instance, it must be remembered that the Church in all its manifestations from village congregations to organised national body has a life of its own. The freedom of the Spirit is likely to erupt in new and unexpected forms of witness, and no overall plan can be allowed to damp or smother the fires of missionary enthusiasm at local levels. Again, the world is changing so rapidly that a carefully prepared strategy is likely to be out of date before it is put into

effect. It must be flexible enough to permit speedy alteration in response to the circumstances.

Some may think that limitations of this kind rule out the possibility of a strategy from the start, but it is still worth asking what the word really means, as applied to Mission, and what kind of activities missionary planning is likely to require. These questions will at least help to make clear what is under discussion. The requirements may be considered under the four headings of Objectives, Resources, Intelligence and Morale.

The *Objectives* of a missionary strategy are to preach the Gospel in all the world, to baptise the nations and teach them the commandments of Christ, and to bear witness in the Church to the power of His risen life. The objective is not to convert but to evangelise, not to lay a moral burden upon men but to bring them the good news of the liberty of the children of God, not to enter an ideological struggle but to show a more excellent way.

If it is in terms such as these that the objectives are conceived, then missionary strategy will require first and foremost a continuing study of the Bible in order to keep the Church true to the revealed purposes of God, to the meaning of the Gospel which it holds in trust, and to its own nature. The missionary task laid upon the Church by Christ himself cannot be carried on without involving a supreme encounter between the divine will for man and all the forces of evil. A concern on the part of the Church as it engages in this conflict to keep itself true to its mission must be a first element of strategy.

In this field there is surely room for planning. An effort to bring together the work of scholars and students, the theological education of the ministry, and the teaching given in the Churches would not limit the activity of the Spirit but rather open the way to an increasing awareness of His demands at all levels and in all situations. It would involve, no doubt, a number of practical decisions in the way of directing research, providing literature, and using teaching staff to the best advantage. But the effort itself could well bring about a different and more positive attitude to Mission in many parts of the Church, which would lead to changes in the whole realm of possibilities.

Under the heading of *Resources*, a missionary strategy would require an assessment of what is available to the Church for its task. This is by no means merely a question of manpower and money. It would be a mistake to think that the Church can accomplish its work in a military fashion by pouring in material resources at the point where the enemy line appears to be giving way. What is likely to be much more valuable is to examine afresh the weapons which God provides for the assault and to ask whether those weapons are in fact being used, or used in the right way. Is the Church, for instance, really praying for the evangelisation of the world, or learning to pray, with all the commitment which such prayer involves? What is the place for Christian community and family life as a method of witness compared with active participation in social service or "church work"? Are the school and the hospital as we know them today necessarily the right means of discharging the command to teach and to heal? And is there sufficient concentration in any part of the Church on the regular pastoral ministry, with all the training and application that it



requires? There are ways of life and methods of work which one part of the Church could well learn from another. A serious strategy for mission would have to take account of the widest possible range of resources that can be brought into use.

This leads on to the matter of *Intelligence*. The rapidly increasing facility of communications has brought with it great problems as well as great possibilities. There is so much information available about what is going on, and it is distributed through so many different channels that it is virtually impossible for anyone to keep abreast of events. But a missionary strategy requires an intelligence service. Some sort of clearing-house for information would not only help to keep the Anglican Churches aware of opportunities, dangers and methods of witness appearing in different parts of the world and strengthen their sense of responsibility for one another, it would also help to maintain that mobility of mind which is essential for the Church if it is to keep up with the leading of the Holy Spirit. It often seems that the Churches lag behind when God is pressing forward, and the Lord gave a most specific warning to the Church against falling asleep.

There are many valuable periodicals and papers available giving information of different kinds about the Mission of the Church at many levels. It is safe to say that nobody reads them all, but it is unrealistic to suppose that one can take the place of many. Yet no strategy could be effective unless the Anglican Churches in their own lands were better served than they are at present with the means of stimulating their own thought and action through knowledge of what is happening elsewhere.

The final requirement is that of *Morale*. For Christians this means faith. It has already been said that the Church should be on the attack rather than on the defence. Yet it seems as though an element of hesitation in the face of materialism and humanism has entered into the heart of the missionary movement, or rather into the Church itself. Sometimes one is led to wonder if belief in the Resurrection is really held with conviction among us, still more whether the coming of the Lord to take power and reign exercises a dominant influence on our choices and actions. This is not a criticism of individual Christians so much as of churches whose worship and chief interests occasionally appear irrelevant to the most important issues.

No missionary strategy is worth considering if the Church does not believe in the Mission, and in the power of God to prosper it. When all has been said to clarify the objectives, and when planning has done its utmost to assess resources and discover opportunities, the basic requirement is renewal of faith. Can this be a matter of strategy at all? In a sense, perhaps, it can. For the attempt to devise a missionary strategy and to make plans for carrying it out may well bring the Church to its knees in penitence and prayer. If the Anglican Communion is brought to face realistically its essential task and the strength of the forces ranged against the Christian Church, together with a picture of what is being attempted and how resources are being used, there can scarcely be any other result. At that point the mission can be undertaken again with hope.



## THE MEANING OF STRATEGY

The whole tenor of this discussion of the idea of a missionary strategy has been to suggest that it would be purposeless to engage in lengthy arguments about the disposition of manpower and money; that it would be a mistake to think in military terms merely because of the metaphor in use. The real issues lie at a deeper level and centre on the Church itself. Is it aware of the Mission entrusted to it? Has it lost to some extent its understanding of the purpose of God and the means chosen by Him for carrying it out? Above all has it a living faith in the power of the risen Christ and of His Holy Spirit? A missionary strategy based upon true theological convictions about God and the Church would be an inspiration. On any other terms it would be futile and disastrous.

In asking what strategy really means, the operative word to be kept in mind is surely the New Testament word OIKONOMIA. There is no simple English translation. Strategy, stewardship, management, administration, planning, may all contain a part of the meaning, but all of them carry misleading overtones. Perhaps they are not domestic enough to convey the idea of the good housekeeping that is required of stewards in the household of God. And in a sense they are too mundane and limited. For a Christian strategy can never be merely a matter of the disposition of forces on a horizontal plane. It must have depth. It must explore the full dimensions of the sphere of God's activity in the world, and concern itself with the quality and value and meaning of what the Church is doing as well as with the extent and range of its work. It will have to operate theologically as well as geographically.

It may be useful to conclude this article by illustrating how the idea of a missionary strategy may be developed and pursued, with some examples of different directions in which the strategists should be, and perhaps already are, looking.

One obvious field for strategic thinking is that of professional training. It may be that we have become too departmentalized in our conceptions of Christian training, so that there is one kind for the clergy, another kind for missionaries, another kind for teachers, another kind for lay workers in various fields, and so on. Any generalization of this sort is rash and liable to be inaccurate. But the New Testament suggests a conception of training which we may be in danger of forgetting as a result of the trend towards specialization. Ephesians 4.11,12 indicates that Christ gave (to the Church?) the apostles, the prophets, the evangelists, the pastors and teachers, for the equipping of the saints for "active service." Does not this mean that the training of all kinds of Christian professionals should have a common end in view, and therefore a common basis? In other words the training of professionals should not look merely towards their own work but beyond it to the common purpose of that work. One result of this might be to diminish, not the distinction of the ordained ministry, but the division that exists between the ordained and the lay in actual working. Our theological conception of Order is possibly distorted by being too closely tied to the matter of function.

A second element of strategic thinking might well be a convinced acceptance and propagation of the belief that the Christian Mission is as

necessary and relevant to the West as to the East or to Africa. It is true that the Churches in the West have many resources of various kinds that other Churches lack. But this does not mean that the Mission is all one way. And in spite of the current fashion for recognizing the importance of Mission in a post-Christian society, we are on the whole far from attaining the humility necessary for a clear-sighted view of the Western world and the evangelistic task of the Church within it. A realistic Christian strategy must take just as much account of the element of judgement in the Gospel, both for the Church and for the world, as of the revelation of the mystery of God's saving purpose.

Lastly, it would be refreshing to find that a missionary strategy was paying a good deal of attention to liturgy. It is in the liturgy that the proclamation of the Gospel and the life of Christians in the world are brought into conjunction. It is through the liturgy that the Church interprets and illuminates its work in a theological way. The liturgy speaks to the Christian at all levels, to his mind, his heart and his senses; draws his vision to the source of divine truth and strengthens him for his ministry in the world.

Many Anglican Provinces have produced noble liturgies in recent years, and the liturgical movement in this country has had far-reaching effects on Church life. The Province of East Africa is about to undertake the task of bringing forth a liturgy of its own, and it will be fascinating to see how the distinctively African characteristics of thought and social life may be blended with the historic elements of liturgical tradition in a meaningful and revealing form of worship. But more remains to be done. For liturgy has intimate connections with theological teaching, with evangelistic witness, and with national culture and human society. It is perhaps one of the most fruitful fields with which missionary strategy can be concerned in every part of the Church today.

To sum up, the idea of missionary strategy needs to be conceived in terms as wide and deep as possible, not merely as a programme for the distribution of money and manpower, but as a means of drawing out the fullest resources of the Church for its essential task in the world. A strategy of this kind could free itself from the frustrations of conflicting claims and arguments and might, with God's blessing, renew in the Church a sense of purpose, of divine mission, and of movement towards the goal which the Gospel itself has set before us, the long-awaited coming of the Lord in glory.